



The ROSICRUCIAN FORUM

A PRIVATE PUBLICATION FOR MEMBERS OF AMORC,
THE ROSICRUCIAN ORDER

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INVITING SLEEP

Stand by my bed, dear Lord, and hold my hand

Till I shall fall asleep;

Then lead me to rest's soothing pool

With waters cool and deep.

There let me bathe my aching wounds

Inflicted by the day,

That with the rising sun I may

Again be on my way.

—Raymond E. Binder

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Greetings!



THE BALANCE OF LIFE

Dear Fratres and Sorores:

Geometrically, a straight line is the shortest distance between two points on a flat plane. Such lack of deviation or variation, however, is not advisable in the course of life. We may set for ourselves a goal that appears to be the epitome of all our interests but, in the pursuit of it, if we hew to a straight line, we are likely to bypass many other attainments and satisfactions. There is no more appropriate analogy than that of one who has made wealth his principal objective in life. When he realizes it, he finds it difficult to extract lasting pleasures from the wealth. He soon exhausts all the superficial and sensuous gratifications which it can provide. He is compelled then to pursue one particular after another, hoping that each will remove the ever-increasing ennui which he experiences. The same may be said of one whose whole life interest centers in a particular limited occupation or profession. When such an individual retires, life becomes monotonous and dull. He is unable to conceive of other outlets for his mental and physical energies which would compensate for the loss of his former occupation.

With most persons, their consciousness, their attention, and their interest is focused upon a single sphere of activity. They willfully devote certain of their powers and faculties to some single realm of experience. All other experiences that are had are considered as incidental. As a consequence, they are not properly evaluated, or are disregarded as being a distraction from the main interest. It is necessary for us to realize the diversity of our composite being. We have often been told, and usually accept the statement with little reflection, that we are spiritual or psychic, emotional, intellectual, and physical beings. We have likewise been told that there is a hierarchal order to these aspects of our nature. The commonly expounded idea is that the spiritual or psychic self, using the word *self* in the composite sense, is of paramount importance in the hierarchal order of our various selves. The

physical self is relegated to the bottom of the scale, with the emotional and intellectual parts vying with each other for preferred in-between positions.

To the psychic or spiritual self, we assign all matters related to our conceptions of the Divine world and particularly such behavior as morality. The one called *spiritual* devotes his thought, idealism, and behavior to the religious life, whether it be sectarian or a nonsectarian mysticism. Figuratively speaking, he compresses all the other aspects of living into what he conceives to be the sphere of the spiritual self alone. As a result, the individual frequently becomes a fanatic. He distorts all other experiences which he has of life. He disparages other incidents, happenings, feelings, and ideas as obstructions to his spiritual life, if he cannot see them as directly contributing to that end. By personal compulsion, such an individual often becomes a social, emotional, and intellectual misfit.

The eccentric intellectual who, figuratively, places reason on a pedestal to be worshipped likewise neglects the balance of life. All human experience cannot be judged as intellectually good. There is not always present an immediate logical or cogent basis for the satisfaction which we derive from it. There is not always known the cause of our emotional enjoyment of life's experiences, but a stoical suppression of them for that reason is not justifiable. In fact, from a broad point of view, the rationalist who derides the emotional nature is not exhibiting thought worthy of his intellectual ideals. The truly intelligent, educated, and unbiased individual admits the natural function of the emotional nature and does not, like the ancient Stoics, think of it as a disease.

The physical self, in its desires and urges, has a threshold in consciousness lower than the other selves. In other words, most of us are more easily affected by, and aware of, our appetites, passions, aches, pains, and somatic gratifications than we are of the inclinations of our other selves. The aspects

of the physical self are less easily diverted by other interests. Their stimuli dominate the consciousness and impel our response to them. We are, therefore, very easily conditioned to give the physical-self preference. We compel our intellectual, emotional, and even our spiritual nature to serve the physical, or at least we meliorate their functions so that we are not physically disturbed by them.

A philosophy of life is a program of life. It is an attempt to classify human experience, to understand the particulars of which it consists, and then to put them into the best possible relationship to the whole of ourselves. Life, death, birth, matter, soul, reality, God: these are elements of conscious life. They are either subjective notions or are perceived external realities. They cannot be escaped without discomfiture to ourselves because they actually persist under one idea or another. An expedient as well as a rational philosophy of life requires the mapping out of a program for the full expression of our being—to prepare for a balanced life.

To begin with, let us consider the intellectual life. With most persons, thought consists of those immediate judgments that we are obliged to make with reference to our daily affairs, such as, Shall we purchase that or sell this? Shall we go here or there? It is merely the evaluation of experience in reference to what seems the best, meaning the furtherance of our interests. There is little concern for the essence, the inherent nature of things. The why or wherefore of the content of our experiences concerns most of us very little, if it is not related to a physical or emotional satisfaction. The weight of experience might be said to be thought of only in connection with its particular value to one's material welfare. Even the studies of most people are confined to their utilitarian contribution to their lives. They are not interested in knowledge as such and the exercise of the reason, but rather in gaining, as Francis Bacon said, a tool with which to grub. To assist in establishing the balanced life, each person should conscientiously set aside a brief time weekly, even a half-hour, to be devoted to abstract thought, to pure reflection. First, take the notions we have of things and which ordinarily constitute, as Hegel says, our unanalyzed knowledge, and truly look upon them. How do such ideas

as, for example, quality, quantity, space, and even God, arise in the human mind? Forget, or at least temporarily disregard, the traditional conceptions which are associated with such notions. What do *you* think of them? As you arrive at personal conclusions, whether they are confirmed by traditional opinion or not, you will know, for the first time, *intellectual independence* and that you have actually an individual intellectual existence. Take the *mist* out of some of the mysteries of your daily life by a weekly period of abstraction. You will experience a personal satisfaction you might never have thought possible.

What do you do to cultivate your aesthetic life? Have you ever tried to transform your subjective inclination, your emotional feelings, into things? Have you a sense of harmony in color and proportion? Do you readily respond to symmetry of form and the blending of colors? Why not try to objectify these inner feelings? Take a sketch pad and pencil and, when opportunity affords, express your ideas of the beautiful in form. It may be a design for a dress or what you would like your new home to be. If you discover in the landscape an emotional stimulus which you interpret as beautiful, try to give it form, to capture this feeling in water colors or oil. Never mind, at first, the techniques involved. The most important thing is to give expression to your emotional idealism. Does music arouse you? Does an orchestra provide a pattern of sound which corresponds to the inner harmony of your psychic nature? If so, indulge it as often as possible. Try to progress the form of the music which you enjoy. You would not read for enjoyment just one type of literature at all times, so likewise advance the nature of the music to which you listen. It is not advisable to bring about a radical transformation in your musical progression. If popular music has been most enjoyable to you, then next try that kind of classical music whose theme to you is similar to the music you have preferred. Thus you expand your emotional expression and accordingly intensify the pleasure you derive from it.

To persons of middle age, a modified program of physical exercise might seem unnecessary. Their normal duties in the home, the field, shop or office, seem quite adequate. They base this conclusion on the fatigue which they usually experience at the end

of the work day. Frequently, however, much of that fatigue is psychological. It is the weariness of routine, conformity to habitual duties. These same persons would find a half-hour morning or evening, two or three times a week, spent in some sport or calisthenics, quite unlike their usual occupation, most exhilarating. To their amazement, the half-hour exercise, even following the work day, would cause them to feel refreshed. When muscles which are not ordinarily used extensively are exercised, it relieves the tension of those which are. The psychological factor of employing the body in sport, or formal exercise for a purpose other than the habitual one, contributes considerably to the resulting exhilaration. It removes the prevalent idea that physical exercise is just another kind of work.

The *balance of life* is thus anything but a static existence. Rather, it is movement, a rotating of self. It is the expression of the various phases of self in realms of activity most akin to them.

Fraternally,

RALPH M. LEWIS,
Imperator

Obstacles to Progress

It is usually best to consider every phase of life, its problems, its joys, and its disagreeable parts, in as positive a way as possible. We know from experience that it is better to tell a person what to do rather than try to tell him what not to do. When we approach a problem with a positive attitude, we are in a better position to master it. Our being positive puts us in a frame of mind where we are better able to control the facts that we have assembled and apply the principles which we have assimilated through exercise and experimentation. This does not mean, however, that a negative approach is never in order.

Although it does seem incongruous, we might say that it is occasionally necessary to approach a thing in a negative way with a positive attitude. While this may seem like an absolute contradiction, it nevertheless means that sometimes we should consider obstacles to our own progress and openly face them, but do so from a point of view that will help us to better direct our future activities. To speak of obstacles to progress

is, of course, to speak of a negative thing; that is, we are considering those things which interfere with the positive development we hope to achieve.

Everyone who begins a course of study, such as the Rosicrucians offer through their degrees, must have enough of the attitude of a student to cause him to direct his attention toward what the teachings are meant to accomplish. He must have the ambition and the necessary self-control to apply himself to the study of the teachings which are offered. The things which impede progress or stand in the way of the development that the individual hopes to achieve might be placed under four classifications.

The first of these, we will call *misdirection*. I remember distinctly a secondhand textbook which I bought while in college because I could not afford a new one. The book appeared to be in good condition; in other words, it was a good book that some student had used the previous semester or the previous year in the same course that I was then taking. As I began to study the assignments that the professor made in this book, I was somewhat disappointed to find that its former owner had been a little too free with a pencil. Passages in the book were repeatedly underlined or marked. I prefer to read a book that is clean, not only from the standpoint of being fastidious but because I wish to see the author's presentation without anyone else's comments added, in the form of underlined sentences or in any other way.

But it was not long before I discovered something else. I found that I was not doing as well in this particular class as in others. I seemed not to grasp the points which the professor was emphasizing, and which obviously were the most important points of the course. It took me a few weeks to discover that the individual who had previously owned the book which I was studying had misdirected his or her efforts; that is, the underlines were under the wrong phrases. The important points, the meat of the subject, had escaped that individual's attention. I do not know whether the individual successfully passed the minimum requirements in that course or not, but I do not see how he could have done so.

Every secondary thing, every unimportant thing, every descriptive phrase of the

text was underlined, and the outstanding points were left in their original form. I, in disgust, threw away the book, and did better in the course. This individual in some way had misdirected his application. He had not been able to pick out the meat of the subject; he had overlooked those things which were worth while and had given time, effort, and attention to the parts of the text which were of secondary importance.

Every student must learn how to study. He must learn how to read the entire assignment, whether it is a textbook in school or whether it is a monograph in a Rosicrucian degree. Then, with the help of the summary that we provide, the individual must be able to select the important points. This includes the facts, the experiments, the application that constituted the real, main purpose of the monograph which he studied. Therefore, the first obstacle to progress is to avoid waste of time and waste of effort. Study and remember the important things. We have done everything we can in the preparation of the monographs to eliminate secondary material except where it is of interest to add as an illustration to the basic principle. We have even summarized the monograph for the individual so those particularly important points may be picked out, and as a last resort, the member always has the opportunity of writing to the Department of Instruction to clarify any misunderstood portion of the particular lesson that he has studied. From the first, then, in becoming a Rosicrucian student, avoid misdirection of time and effort.

The second obstacle to progress is an obvious one. It is the lack of study and practice. The individual who applies himself will obtain benefit in proportion to his application in the right direction or through the right channels. It is so easy to fall into a habit, regardless of what that habit may be. It is easy to put a monograph aside and say "I will not read it until tomorrow"; or to postpone the study to the day after tomorrow, or the next week. After that is done a few times the habit is established, and the individual finds that he is behind in his studies by not reading the monographs as they come. It is just as easy to form a habit of studying at a certain time each week after the monograph arrives. Very few exceptions to this habit will be made once it

is established. A time of day can be selected when the individual is reasonably sure of not having an interruption except in an extreme emergency. Early in the morning and late at night are two ideal times.

Each member should, if it is possible, set up his own Sanctum and read the monographs, together with the simple rituals in connection with his study, in this formal manner. That is the ideal way to do it. But it is obvious to everyone that one cannot do the ideal thing all of the time. Therefore, a member can be excused when occasionally he is unable to study the monograph in the formal sense of following through a complete Sanctum period, but there is no excuse for not reading the monographs at a selected time once a week. Lack of study is an obstacle to progress for which you have only yourself to blame. Lack of practice will cause the student to forget what he has studied or how to apply what he has read.

Many of the exercises that are presented in the Rosicrucian teachings can be done at various times and they should be done consistently. The simplest exercises require little preparation or few arrangements. Most of them can be done whenever we have a few moments. Consistency in practicing is the means by which we gain the techniques and abilities that will make it possible for us to apply the principles that we are most seeking to master. Therefore, do not forget to study and to utilize what is learned. Bear in mind that benefits will come in direct proportion to the amount of time and effort that is put into study and practice and that such can be utilized by the individual.

The third obstacle to progress is to realize that natural growth is a gradual process. In all of nature, sudden change is not the general rule. Most things in nature take place gradually. The seed sprouts, and the plant grows over a period of time. Every living thing goes through certain stages of change which take place as the individual develops. Development and growth is a condition that nature provides for. It is a condition that we have to gradually realize and fit ourselves into if we are to benefit by the potentialities which are within us.

There are few sudden or rapid changes which come into our personal life. Most things which we gain, most abilities which

we possess, are the result of our study and practice. We do not become a pianist overnight. We do not gain any specialized technique without practice and without study. Therefore, do not look for sudden change or rapid achievement. Bear in mind that directing your attention toward the unexpected and the unusual are obstacles to progress, that going along on the basis of planning, care, and study will bring the progress that you expect.

The fourth obstacle to progress is what we might call a search for a miracle. The individual who hopes to find a magic formula or a magic key which will unlock the door to open the way to the solution of every problem and every question that may arise is doomed to disappointment from the beginning.

Throughout man's history it can be recorded that individuals, one after the other, have looked for such a key. Men have spent their lives and fortunes looking for the fountain of youth, for gold, wealth, and fame, and for some simple, easy way to attain these things. This organization receives requests from all over the world (and some of these requests come from what are considered the civilized countries) for magic charms, amulets, or some other thing that will be the means of solving a problem. Everyone who makes such a request seems to believe that a magic wand may exist somewhere after all.

To devote your life to trying to find such a nonexistent solution to all your problems and to all conditions is one of the greatest obstacles to advancement; the effort and time that is directed toward that end is absolutely wasted. Such time could be used in study, in developing our natural abilities, in promoting the type of living that would bring about the achievement for which we hope.

There is no magic key. Nature and the Cosmic are not created that way. Man throughout his biological existence and throughout his individual life is an evolving creature—physically, mentally, and psychically. Our obligation and duty is to do all the things which we can possibly learn to do that will contribute to this three-way development. There is no use trying those things that impede it. Such are obstacles. To learn to apply what we have learned and

to develop a philosophy of life is the way that leads toward the development which we seek. There is no other solution. We are what we think, what we make ourselves to be.—A.

A Historical Record

There have been times when certain parts of AMORC history have been questioned by those who would imply that its traditional history has no foundation in fact. To anyone who has made a serious study of human record, it is obvious that the only thing that can disprove a historical statement is further historical proof to the contrary. It is easy to say that a matter of history is imagined, but it is much more difficult to prove a contrary fact that can be substantiated and leave no margin of doubt. History, in its most elementary form, being a record of human activities in different periods of time, is subject to the same idiosyncrasies as is contemporary human behavior. Actually, it is remarkable that we know as much of human history as we do when we take into consideration how comparatively small is the average individual's fund of knowledge as to our current events. If history of the present time depended upon you, for example, how much of it would be carried over to posterity? In spite of the limitations of individual knowledge, however, history is quite complete; and we have a general record of man's attempts to civilize himself down through a long period of time.

A contention of the Rosicrucian Order has been that its fundamentals are concepts which have been developing with all periods of civilization. Traditionally, we base our history upon the progressive thought of those ancients who were ahead of their times and whose ideas and philosophy could be accepted by only a small portion of people who probably were considered more or less radical. The momentum which has carried on the thinking of an organization of this kind has been due to those comparatively few individuals in history who have not hesitated to stand ahead of the general level of human thought.

It is always interesting to find confirmation, in rather unexpected places, of things which we already believe in and upon which we have based our convictions and opinions. From time to time, I have had the experience

of coming across items of historical interest that verify the Rosicrucian history which we publish. Such a verification was recently written to me by Frater Simmonds in England. He had found a copy of Dyche's Dictionary published in 1737, containing the following statement concerning the Rosicrucians: "ROSICRUCIANS, a Sect of Men, called also the Enlightened, the Immortal, and Invisible, that appeared in Germany in the Beginning of the 17th Century. Those who are admitted, called the Brethren, swear Fidelity, promise Secrecy, write hieroglyphically, and oblige themselves to observe the Laws of the Society, which proposes the re-establishing of all Disciplines and Sciences, especially Physics, which according to them is not understood, and but ill practised; they boast of excellent Secrets, and particularly the Philosopher's Stone; they affirm that the ancient Philosophers of Egypt, the Chaldeans, Magi of Persia, and Gymnosophists of the Indies, taught the same Doctrine with themselves."

Evidently this definition was typical for a reference book of those times, but considering that the definition is considerably more than two hundred years old, it points out some very significant facts that have more recently been claimed to be debatable.

Even in the present century, there have been those who have come forward with the claim that the Rosicrucians are a modern organization; and that, furthermore, they were merely what might be classified in today's language as another religious group. I would like to point out a few significant facts in this more than two-hundred-year-old reference to the Rosicrucians. At the beginning of the definition, there is the reference that the Rosicrucians "appeared in Germany in the Beginning of the 17th Century." This has been an accepted belief for a long time because as we know, with the invention of the printing press and the publicity given to the organization at the time, it may be said to be the first time that knowledge of the Rosicrucians became general public information.

Another significant point of this definition is that the society "proposes the re-establishing of all Disciplines and Sciences, especially Physics." Certainly, in a popular definition which we are quoting, references to the fact that the early Rosicrucians were interested

in the physical sciences is another proof that the organization was not even at this early date considered primarily a theoretical or religious group. This supports the contention that the Rosicrucians have always been interested in a balanced philosophy and that they gave due consideration to the arts and the sciences as well as mysticism.

In conclusion, the definite reference is made that this philosophy was related to the Eastern school of thought and specifically to Egypt. Here again is confirmation of the organization's traditional history and shows that it was an accepted fact in 1737 that the Rosicrucians were not of modern origin. There is no doubt that this definition was written strictly from the standpoint of a compiler of facts who was not prejudiced for or against the organization. There is no opinion expressed on behalf of, or in opposition to, Rosicrucians, but that the above points were brought out in such a definition is even more substantial proof that in the early part of the 1600's, the Rosicrucians and the fundamental purposes which are incorporated into the modern Rosicrucian teachings existed.—A

The Nature of Things

A frater of Michigan now asks our Forum: "Is it possible to see things as they really are, through the interpretation of the Cosmic mind? Is this the goal of philosophy, to see things as they really are, without the interpretation of the human brain? Does any individual ever have this supreme experience during a lifetime and what is it like?"

In answer to part of the frater's question, we may say that it is the goal of philosophy to discern the true nature of things. Of course, philosophy has also questioned the content of reality. In other words, what is *real*? Are our impressions of externality the real, or are there actual particulars apart from our mind which are quite unlike what we perceive them to be? Berkeley, the English philosopher, held that perception is the essence of reality. What we perceive an experience to be constitutes its reality to us. This, then, would make man, as the Sophists declared centuries ago, the measure of all things. We presume, however, that there are realities other than the human mind. We cannot be so presumptuous as to be-

lieve that the only existence is the human consciousness and that reality, with its apparent attributes of substance, quality and the like, is wholly a thought construct.

It is an established fact that our receptor senses, receiving impulses from without as vibrations of different kinds of energy, transform such into sensations which cause us to experience what we call the realities of the world. There do not exist, apart from our mind, the kind of realities which we experience. The colors of red, blue, and green do not exist as a part of any substance nor do they have independent existence. We do not see colors. We do, however, perceive different wave lengths of light which are interpreted as sensations or the colors we experience. The same may be said of the dimensional qualities of objects and the tactile sensations we have of them, as hard, soft, round, and square. We can never know these realities first hand—that is, their causes—for their real nature is always subject to a transformation in our consciousness.

There are two kinds of knowledge which we acquire as the result of experience. One appears to have immediate perspicuity, and the other does not. The first kind is where, for example, I visually perceive something and there instantly arises in consciousness the idea that it is round and yellow. I no longer question such knowledge unless a later experience discloses that what I saw was an optical illusion. There is also the other kind of knowledge which is not of an immediate nature and which should be subjected to further analysis. Our ideas of space, essence, dimension, time, cause and effect, order and many other such categories, which we associate with our world, arise out of experience and cause us to conclude that these things exist. Actually, we do not perceive these things directly. With thought we come to learn that these notions have not the reality we presumed that they had.

Since philosophy is the love of, and search for, knowledge, it seeks to reduce human experience to that which is indubitable. It endeavors to remove the probability of error in experience. Even though we may not, because of the conditioning limitations of our faculties, know, objectively at least, true reality, philosophy hopes to remove erroneous interpretations or the errors of false reasoning. All true philosophy seeks, as well, for unity of knowledge. It generally sup-

ports the idea of homogeneity, of a single nature universe. There is not a multiplicity of particulars in the universe but only man's interpretation of the variations of a single essence. The different systems of philosophy try to establish this unity on different grounds, on theories and doctrines. This orderliness makes for human understanding and efficient living.

We return now to another phase of the frater's question: "Is it possible to see things as they really are, through the interpretations of the Cosmic mind?" We presume that the frater means, Can we surmount the limitations of our sense faculties and the conditioning of our habitual thinking, and intuitively gain an insight into the Cosmic nature? Can we go beyond human objective perception and bring our consciousness into harmony with the reality of the Cosmic itself? From the Rosicrucian point of view and conforming to the findings of our own scientists and those outside the Order, there are no things in the universe. We must never expect, through the deeper consciousness of self, to penetrate a veil where we will discover a collection of realities which the eyes, ears, and the sense of smell have never perceived. It is the basis, in fact, of all mystical doctrine that in the Cosmic there is *oneness*, not separateness, not a myriad of particulars. If we are to have a Cosmic understanding, we need to be brought into contact with something that is ubiquitous and amorphous, that is, without beginning or end and formless. The human mind must not expect to comprehend a state of intricacies, of an infinite mass of things.

What constitutes an intuitive knowledge of Cosmic reality is a *self-evident* knowledge that our interpretations, our objective reasoning and conclusions, are right. For example, one may have carefully analyzed in a laboratory some phenomenon of nature. He may believe that he has found a perfect natural law, an orderly expression of the one Cosmic reality. As a result of meditation upon his findings, he then has an intuitive flash that what he has found is true, is clear, is realistic, and is undoubted. He is then emotionally and psychically convinced that the conclusions, the results of his observation, are sound. This constitutes an interpretation of reality by the subjective aspect of self. It is really an attunement with the Cosmic mind. Every great scientist

has had these intuitive insights and resultant personal convictions. Many have been led, or perhaps we should say been inspired, to an empirical search for material facts which would ultimately confirm their intuitive experiences.

What do such intuitive impressions mean? They must not be construed as meaning that there is actually an object, a form or a substance existing in the Cosmic that corresponds to our objective observations and analysis. It does mean, however, that the interpretation which we have of some material reality is in harmony with the nature of the Cosmic. It means that our finite conceptions are in accord with the infinite principle and function underlying them. We may say that, Cosmically, we have integrated our reaction to our understanding of the material manifestations of the Cosmic as efficiently as it is possible for the human consciousness to do in its present evolutionary stage. Even with such insight we are still dealing with only the shadows of Cosmic reality, but we are given a Cosmic assurance that such, though illusionary, are not inconsistent with our spiritual and physical natures.

We may use a homely analogy to make this point more comprehensible. A parent permits his small children to indulge in the fantasy of Santa Claus. In his greater wisdom, the parent knows that there is no such reality, that Santa Claus is but a figment of the imagination. However, the child, in believing that there is such a kindly, benevolent, jovial, and charitable being trying to make mankind happier, is thus brought into harmony, in a simple way, with virtues which he is not yet able to comprehend intellectually. The moral and ethical reality of the virtues, the child cannot perceive or apperceive. But when these virtues are translated into form and given a personality, he is able to appreciate their significance and he acts according to his interpretation. His subsequent behavior, then, constitutes the *true reality* rather than the Santa Claus which he imagines or sees symbolized.

Our reality is a world of symbols. It represents Cosmic influences but not things. The more profound our meditation upon these symbols, the more we are brought into accord with the Cosmic influences which lie behind them.—X

Must We Be Reborn?

A frater of California, addressing our Forum, says: "In a recent dissertation on reincarnation it was stated that constant incarnation had the purpose of permitting the individual to begin in a new life where he ended in the last—however, it is well within the scope of my Rosicrucian understanding that escape from earthly confinement during any one of the recurring incarnations is theoretically possible."

Escape from "the turning of the wheel," or cyclical rebirth, is the ideal of the Buddhist. From the Buddhist conception, all suffering is the immediate consequence of desire. The desires of the body are so dominant that they impel the consciousness into courses of action from which arise bodily and mental afflictions and the consequent suffering. Freedom of the consciousness from earthly existence liberates the spirit from this yoke. A similar liberation of the soul from the body was the ideal of the Orphic teachings of ancient Greece which are echoed by Socrates.

In all these doctrines, however, death was not the complete liberation. The soul, the intangible self, would return unless the consciousness of self had evolved to a state where it could remain in harmony with the Absolute. To use a homely analogy: if a stream is likened to the Absolute, the universal consciousness, and the soul to an object freed from the bottom of the stream, then, unless the soul rids itself of weighty substances so as to become buoyant and at one with the true spiritual essence, it would not remain on the surface of the stream. It would soon sink again to the bottom.

The object of the philosophies and religions teaching these doctrines was to sublimate the consciousness of the self, to make it less susceptible to the foibles of worldly existence. The gradual elevation of the thinking would liberate the self from the immuring influences of the body. From a practical point of view this consisted of a method of self-discipline, of noble thought, and of the relegation of the lower nature of man to its proper function. When this was attained it was proclaimed, then, that personal mastery had been established. The divine purpose was fulfilled, the soul had completed its cycle; it had progressed from

the infinite to the finite, and had returned again to the infinite. It had gained *self-consciousness* because it had realized its true nature. The soul had not completed its cycle until it knew the limitations which had been placed upon it by earthly existence, and then through aspiration attained its liberation and true state of conscious unity with the universal soul.

Being the basis of reincarnation, this doctrine, like many Oriental and many Christian doctrines, has been exaggerated out of true proportion to its meaning. Among some of the Oriental sects this led to practices of self-mortification and self-denial of extreme types. To show utter contempt for physical existence and the mortal world, all rational and necessary hygienic methods were often disregarded and the body subjected to abuses. It was as if the soul could by such means be forcefully wrenched from the body and its ultimate refinement or supreme self-consciousness thereby accelerated.

This conception discloses a lack of understanding of the relationship of the finite to the infinite. The finite is not evil, but a necessary vehicle, at least in certain stages, for the evolvment of the soul-personality. The neglect and abuse of the body is a violation of divine principle, and consequently actually hampers the liberation of the soul. Most ascetics today continue to make that mistake in their philosophical thinking.

If we understand the frater's thought correctly, it is that he believes that there can be escape from earthly confinement "during any one of the recurring incarnations." In other words, that there is not necessarily any *pre-determined* number of incarnations through which the soul *must* pass. In any single incarnation the soul-personality might attain that final state of Cosmic awareness which would free it from the necessity of rebirth.

To this, all advanced mystics, and most certainly all Rosicrucians, would agree. The recurrence of birth has no significance in number, but only in the contribution which each earthly existence makes toward the awakened consciousness. In our Rosicrucian teachings we speak of the planes of consciousness, or the states of realization through which the soul must pass in its return to a *oneness* with the universal soul, or the Cosmic. There is, however, no specific number

of incarnations which correspond to these stages of awakening. For example, each step in the development of the soul-personality does not represent a similar number—or any specific number—of rebirths. It could be, and the lives of some of the great avatars, masters, and mystics confirm it, that one or more of these planes of consciousness could be attained in one lifetime.

It is apparent to any observing and thoughtful individual, from the manner in which some persons live, the experiences to which they limit themselves, that they must of necessity have many more rebirths before they will realize a fully awakened spiritual consciousness. It would seem, if we may inject a personal view, that there is far too much concern about the life we may need to live on this plane. Most of us cannot say with certainty what incarnation is our present—the fifth or the twenty-fifth. What matters it? Let us accept the present life for the opportunity it affords and make the most of it. To ourselves, at least, we will readily admit, I believe, our gross ignorance of much which we should know and our inadequacies to cope with many experiences with which we are confronted. Each of us is all too aware of his weakness and the inability of his respective self to meet the challenges thrust upon him daily. Therefore, there is work to be done *here and now*. From each conscious moment we can extract some little insight into Cosmic law as it is manifested in nature and in ourselves. We know that we are learning and that we are unfolding each day. What matters it if there be other lives for us to live? This present life may very well be the one about which, in some past, we wondered as to whether we were to live it! This life has arrived. Use it for its worth.

Why wish for a last incarnation? You are only surmising a knowledge of the sublime state, the ecstasies that it might afford. For what you now conceive as that future exalted existence is but a view from a plane of perspective quite unlike the one which you will experience when the final incarnation has arrived. Everyone who has set a goal for himself which he thought would provide him with some great attainment and satisfaction has, when he arrived, found that the progression toward it contributed more in this regard than did the end. The

end is but a pinnacle set upon a base—the pinnacle embracing the nature of the base and being nonexistent without it. This is your life. *Live it!*—X

Spiritism and Related Phenomena

That for which we have acquired a devotion usually has our staunch loyalty. This loyalty we believe to be a necessary consideration in exchange for the benefits we actually receive, or imagine we do, from that which evokes it. Consequently, any criticism or skepticism of the object of one's loyalty is apt to arouse hostility. There are an untold number of people who have now made the speculative doctrines and practices of spiritism (popularly called *spiritualism*) their religion. In fact, spiritism has become one of the modern, organized religious sects. To consider analytically the phenomena of spiritism will therefore, unfortunately, bring forth severe criticism from those who consider the statements which might be made an attack on their faith. However, we believe no further apology for our intention need be offered.

Spiritism is the belief that it is possible to communicate with the dead. This communication is in the form of messages which are intelligible. Such communications are then accepted as proof of the survival of the personality after death. The psychological premise underlying spiritism dates back to antiquity and has its parallel, as well, in practices of primitive society. The apparent existence of a dual nature of the human is perhaps one of the first psychological discoveries of man. It seemed evident to the primitive mind that there was something which animated the corporeal substance, gave it locomotion, made it articulate, and caused it to have a kind of ethereal existence during sleep. While asleep, one could journey at a distance; one could hunt, run and fight. Yet, when one awoke he had returned to where he had lain down the night before. It was evidential to these primitive persons that it was not their physical bodies that had gone forth and done these deeds of their dreams. Some entity, some other element of their being having all the characteristics of the physical self except its mass and its visibility, had done these things. Thus, there were *two* of man: the body and that mysterious "other being."

Death saw the departure of all the attributes which were related to this intangible self. The most noticeable phenomenon which appeared to cease at death was the *breathing*. This was, of course, associated with the inhalation of air. The air itself was invisible, and it would seem that it was not subject to those influences which affect material substances. The correspondence between the spirit essence of man, the ethereal self, and air was thus early established. Since, to the primitive mind, air has the quality of infinity and universality, it became apotheosized as a divine essence, or *world soul*. It was not just thought to be a medium for the transference of spiritual elements; it was actually identified with them. To these early thinkers, the spirit in man, with its life force and soul, *was air*. In most of the ancient cultures there is a word which, though meaning "soul" or "spirit," likewise corresponds to "air" or "breath."

At death, then, this spirit entity, this *air self*, or soul, would detach itself from the body. There was no question but that all the attributes associated with life, soul, and breath, departed at death. Since air is not destructible in ordinary experience, then the spirit self whose constituency was thought to be the same, or related to it, was likewise not destroyed. The spirit was either absorbed into its related essence or, like a jet of steam, kept its form though most often it was invisible. To this form, like a fragrance, clung its intellectual properties, its memory, reason, and even personality.

Long after knowledge and logic made no longer acceptable the idea that the content of soul is identical with the properties of air, man nevertheless continued to cling to the belief that it survived death. Not only did the soul exist after this life but it retained its identity as a supernatural being. To this being, man attributed many of the characteristics of the living. The soul could remember, and it retained an appearance like that of the body in which it was formerly enveloped. It possessed mental faculties by which it could communicate ideas to other souls—and to mortals.

Among men and many of the lower animals, there is an instinctive fear of death and of the dead. Though man has long presumed to know the nature of the afterlife there is a certain mystery and uncertainty

which surrounds it. Death, *he knows*, means the cessation of all his physical powers and loss of fame and position—of all mortal attainments, in fact. His urge to survive, to have a continuation of existence, to avoid these losses, is very strong in man. There is the hope that another life transcends this existence. Death, then, for all the religious doctrines and philosophical speculations which glorify it, or associate with it a great future, has a certain terror for most men. It is a closed door to one existence and leaves most persons with a doubt as to what lies beyond the threshold in another. Therefore, all those whose rites or practices brought them into close contact with the dead were feared, or at least held in awe, by the masses of men.

Certain men in their religious capacity were assigned, in priesthoods and cults, the duty of preparing the dead for the next life. It was thought that these men could transfer powers to the dead. Conversely, the dead—that is, their spirits or souls—could communicate with these specially endowed living personages. The spirits of the departed were believed to enter into, take possession of, or express themselves through these living *intermediaries*. It is interesting to note that as man normally fears to leave this life, so too, it is often conceived that the departed soul likewise has a strong attachment to earthly existence after death. It is believed that for many years, and for an indefinite time, it will haunt its former dwelling and seek to communicate with loved ones or friends directly or through some intermediary.

All of this may seem to be merely supposition and abstraction; yet spiritism, like other religions, has a voluminous record of phenomena which it postulates as proof of its tenets. Whether all of these are apodictical from the scientific point of view is the crux of this consideration. To deny them without further thought is a prejudice as severe as the bias that accepts the phenomena without further question or empirical investigation.

Modern spiritism, with the theories of mediumship, is an attempt to establish a code for spelling out messages from departed spirits. It at least began the partial scientific approach to the question as to whether departed personalities can communicate with

the living. Instead of having a medium or intermediary relate what she may declare is a communication had by her, the code would make it possible for others, as sitters or spectators, to receive the same transmitted intelligence. These codes consist of signals for spelling out the messages.

This code method was first attempted in 1848 in Hydesville, New York. The family of John D. Fox of that town, heard mysterious knockings which appeared to be intelligent. One daughter suggested, and it was finally agreed, that a code should be used. Three raps would indicate *Yes*, one *No*, and two *doubtful*. Communication was then established “with what appeared to be a spirit.” The three Fox sisters thus became the first mediums. They formed a mediumistic circle, or a *seance*, during which attempts were made to communicate with spirits by means of raps, table tilting, and phenomena interpreted as signals from the world after this.

This fascination which the probability of life after death and communication with the dead has for most men led to considerable interest in spiritism. The report of the phenomena occurring during seances throughout the world attracted the attention of science. The natural skepticism of science, one of its proper though often abused properties, led it to come to certain conclusions with reference to spiritism. The phenomena were classified into two main divisions: *psychical* and *physical*.

Psychical includes such phenomena as the various forms of automatism in speaking and writing; of vision, as crystal gazing; of obsessions, impersonations, predictions, and hyperesthesia, and also the variety of supernormal knowledge as veridical dreaming and monitions and premonitions—all of these being claimed in favor of a spirit.

The second definition of the phenomena was the *physical*. Under this heading are telekinesis, as the movement of chairs, tables, blowing of trumpets, writing on slates, materialization of objects and of humans, levitation, and the imperviousness to pain. It is obvious that the two classes, that is, the psychical and the physical, are not completely separate since some of the phenomena overlap.

The investigators immediately came to the conclusion, and of course justifiably, that

most of the seances provided excellent opportunities for fraud and charlatanism. They likewise confronted considerable religious bias which greatly hindered any truly scientific inquiry, particularly at first. The mediums, whether sincere or trying to conceal fraudulent practice, protested that such a skeptical and coldly analytical approach actually interfered with the phenomena. To an extent, and from a psychological point of view, such a protest was partially true, as we shall later consider.

The first fact observed by the early investigators was the great lack of knowledge of common psychological principles had by the mediums, and those who attended the seances. These mediums were not able to distinguish between hallucinations, the work of their own subliminal consciousness, and that which they readily attributed to spirits. Many of these mediums were sincere but ignorant of the psychological and physiological causes which they were identifying with the supernatural. The often crude behavior, which the medium would relate as stemming from some departed personality, indicated that he or she believed that death would not necessarily in any way change the characteristics or habits of the deceased. At times, there was an almost complete transference of the habits and personality of the former living individual to his departed spirit—the medium acting as though the personality had but stepped into an adjoining room and that death had brought about no transition in his character, mental perspective, or appearance. This, in itself, had a demoralizing effect upon many of those who wished that the next life was to transcend this one in idealism and behavior.

Not everyone is qualified for spirit mediumship; it would appear that certain characteristics are necessary, although these cannot be clearly defined for they are not fully known. According to James H. Hyslop, Ph.D., noted psychical researcher, "A medium is a person whose mind or bodily organism is apparently accessible to influences from a spiritual world." This would mean that the subliminal consciousness of the individual, the deeper levels of his consciousness are more susceptible to varying sensitive impressions or impulses of some kind of energy emanating from the next world. These impressions assume an intelligence in the mind of the medium not experienced

by most other persons. It would be like one having abnormal sight or hearing, or a supernatural extension of the faculties of the mind. Dr. Charles Richet, eminent researcher, has given the word *cryptesthesia* to apply to the particular sensitivity which mediums display. He defines it as: "a hidden sensitivity."

A brief consideration of some of the phenomena falling into the classifications of psychical and physical should prove interesting. At one of the seances attended by the eminent physicist, Sir Oliver Lodge, who devoted much of his life to the investigation of spiritism, two young women held hands to establish a kind of joint sensitivity. He relates that when questions were directed to them about incidents or events of the past of which they could not have had personal knowledge, they answered with a high degree of accuracy. If, however, their hands were separated, their answers were quite unfavorable. There appeared to be a mental attunement between them by which some force or power was exchanged and thereby gave them a kind of vision not possible organically. Of course, the one asking the questions *did* know the answers to them. He knew of the events about which he asked. A telepathic communication was possible—which is a psychological phenomenon and not a supernatural one.

A similar type of experiment was conducted by Sir Oliver Lodge with a child of thirteen years, known to be "a sensitive." Cards taken from a pack were shown to Lodge who was across the room from the child. She was then asked what card he had seen, and her replies had a high ratio of accuracy. Again, the explanation of mental telepathy may be given by those who now hold it to be an established, demonstrable fact.

Automatic writing is one of the most mystifying things to its practitioners, and often one of the most dangerous related to the belief in spiritism. The commonest and oldest method used in this practice, is the use of a *planchette* (popularly termed *ouija board*). This consists of a small, smooth board upon which there have been inscribed the letters of the alphabet. Upon this board is placed a smaller, triangular-shaped board, raised slightly upon three pegs, one at each point of the triangle. The devotee places the fingers of one hand lightly on the small, tri-

angular board. After a few minutes, the muscles of the arm contract slightly, the fingers seem to stiffen involuntarily, the hand, then, without the conscious effort of the individual, pushes the triangle across the surface of the larger board, spelling out words and even complete sentences. They may, or they may not, have significance to the one so operating the board. These messages are thus interpreted as communications from another intelligence, most frequently from the next world.

The practitioner defends his practice by stating that the content of many of the messages, which he involuntarily spells out, he has never known, or had never given thought to; thus, he concludes that it must be the consequence of a communication to his mind from another. The fact that the movement of his hand is *effortless*, and that he watches with equal interest what occurs, seems to be taken by him as further substantiation of the supernatural cause of his act. Dr. Richet, an empirical investigator of the phenomena, refers to automatic writing as "involuntary, unconscious, muscular movements, organizing themselves by some kind of synthesis."

Many cases of automatic writing are the effect of a secondary personality. This personality, the conscious self, does not realize, but it dominates when the individual enters into a partial subjective state. Its impressions activate the muscles through the nervous systems, causing involuntary writing or speeches. The secondary personality consists of our fantasies and our imaginary life. For example, we may ordinarily have an unexpressed interest in the romance of medieval knighthood; we may not discuss this with others, but when alone, we may give our imagination play in the instance of that period. In fantasy, we may think of ourselves as living in the times and engaging in its customs. The fantasy can continue as an unconscious activity in the subliminal mind when we are not given to thought about it. In the instance of automatic writing, the formerly unexpressed or unrealized ideas of the fantasy would come forth as strange sentences or words related to the fantasy.

All experiences do not register upon the conscious mind. We may see or hear things at times of which we are not conscious. The impressions are not intense enough to make

us aware of them, yet many of them do become impressed upon the subconscious so as to be realized in the conscious mind at a later time. When subsequently they are realized, they are entirely unfamiliar and are not associated in memory with any experience. When, for example, one walks along a busy thoroughfare while having an interesting discussion with a friend, he is apparently *unconscious* of others passing him or of what is in shop windows, as signs or displays. Nevertheless, experimental psychology has shown that he does see and hear many of these things and that they are retained in the subconscious mind to reappear later as strange, unfamiliar mental images.

The dangerous aspect of this phenomenon is the inclination of the individual to subordinate his or her will to these unorganized, subliminal impressions believing that the messages received are the guidance of an intelligence of another world. Continuous resort to the practice may make it eventually impossible for the individual to confront reality and to come to a conscious decision in reference to it. In some instances, amazing revelations of facts about incidents in the lives of persons actually unknown to a medium have been revealed through automatic writing. In verified cases, the facts were of persons who were deceased and would seem, therefore, to substantiate communication with intelligences in another world. The impersonal, scientific investigator will neither deny that such phenomenon has a supernatural basis, nor will he fully agree that it is absolute proof of it. It may be possible, it is speculated, for a sensitive, a medium, to have some extrasensory attunement with living intelligences from which these facts could be perceived. Relatives and friends, close to the deceased, upon whose minds the facts reported in the messages made strong impressions could be brought into sympathetic mental harmony with the medium. There would then be a transference, by a subtle transmission, of the intelligence. At least, this is a logical presentation of a hypothesis. The medium, however, is usually just as certain that there is no psychological mechanism involved as the scientific investigator is assured that there is.

Crystal gazing is likewise a common practice with mediums. This practice of gazing upon polished surfaces, either brilliantly illuminated or dark, dates from antiquity. It

has included in its *modus operandi* polished stones, pools of water, black mirrors, and highly burnished surfaces of copper, bronze, and other metallic substances; in the Orient it has included the expedient of gazing upon a black spot painted on the back of the hand. All of these different methods are intended to induce super or inner vision. Dr. Richet recalls a number of cases which support the psychological principles involved. In one case, a woman was doing her accounts. She left her papers to obtain an article from a desk drawer, and in doing so casually glanced into a small, crystal bowl she had placed upon the desk. She saw, emblazoned within it, a number consisting of four digits. The number had no particular significance to her. Later, in completing her accounts, she had occasion to refer to her bank book and was surprised to find that its serial number corresponded to the one seen in the crystal.

In another case, a woman gazing into the crystal saw a place she did not recognize. A few days later she remembered she had passed it long ago. Another individual states that she has found crystal gazing a convenient way to recall things she had forgotten to do. There is also what is technically referred to as *coincidental crystal vision*. This is crystal vision which represents some fact or event at a distance. Obviously, this is not normal perception. An example of this is the case where the individual saw a stained glass window of a familiar church. The next day she received an invitation to a function at the church—a church she had never attended.

The vision that seems to appear within a crystal or upon a polished surface of any object used for this purpose, actually does not occur *there*: the visual images are assembled upon the *screen of consciousness*. Gazing intently upon a polished surface induces a subjective state, the degree of which varies with the individual. Such a practice gives freedom to the psychic functions and furthers hyperesthesia. First, the bright light of the crystal arouses attention. It focalizes the visual attention; one sees nothing else but it. By the domination of this one faculty through concentration upon its stimulus, the other receptor senses become relatively dormant. In other words, one is not as aware of sounds, odors, and the sensations of his other faculties. With one faculty alone ac-

tive—sight—the subject is almost entirely in a subjective state of mind. Gradually, the unchanging stimulus from the bright light causes visual fatigue through monotony. The eye seems to no longer see a bright field; but a small, dark area begins to develop. Simultaneously, in this black area, a movement begins to take place, a development into images and colors which the mind interprets as being external. These are really impressions realized within the subject's own subconscious. As one subject said, it affords an excellent opportunity to recall much which the will cannot ordinarily extract from memory.

Crystal gazing prepares the subject for attunement with the minds of others, as well. A subjective receptivity is established accounting for the related experiences—explaining, for example, the seeing of the stained glass window coincidental with receiving an invitation to attend the church. We admit that this explains the majority of cases of crystal vision; on the other hand, where instances about the lives of the dead are unknown to the medium, there are factors involved which still challenge science.

Perhaps the most impressive phenomenon of spiritualism is *telekinesis*. This may be defined as the movement of objects without contact. In other words, there appears to be no material object or physical force being applied as the cause of the movement. Into this category come such phenomena, as table tipping and moving, levitation of objects, and rappings. Perhaps the commonest example is where several persons are seated about a table, all slightly pressing their fingers upon it. The table will suddenly begin a slight jerky movement; perhaps it will slide gently across the floor in the direction of one whose fingers are pressed upon it. It may move so rapidly that the other sitters will rise in order to allow it free movement, with the one individual seeming to draw it in his direction without effort as he walks backward.

The usual explanation by analytical researchers is that it is due to muscular contraction, conscious or unconscious, and that an individual is applying force to draw it toward him. However, some observers frankly admit that this theory is not entirely satisfactory. The pressure of the finger tips

(not the palms of the hands) upon a heavy oak table is not sufficient exertion of force to move the table easily about the room. In fact, in some instances, the table would have required a man of considerable strength to move it—if it were being moved by physical force. It is usually very obvious that such physical strength is not being applied.

The writer has given demonstrations of this phenomenon in connection with lectures at the Rose-Croix University on the subjects of psychical research and parapsychology. To his own amazement, he has caused a heavy table to slide about, not over a smooth hard floor, but over a carpeted surface. This was accomplished by just a firm pressure of the finger tips upon the surface of the table, which would invariably move away from the others who were participating in the experiment. Muscular contraction in one's arms and hands was not the only factor involved. The table seemed to be responsive, as though it were metallic (which it wasn't), and as though it had been magnetized in some manner. The writer accomplished this feat on several occasions only by intense concentration upon the idea of having the table respond to his will and to move in the direction he chose. It required a visualization of the movement which would then be followed by a slight muscular tension, tending to pull in the desired direction. However, this actual muscular pull was in no way adequate to move the large table merely by the pressure of the finger tips.

Only when an emotional state was eventually attained, as a kind of feeling of excitement, would the attempt be successful. The table would then seem to jerk as if it had become animate, and to start moving toward the one willing it. Once the movement began even less pressure or physical force of the fingers upon the surface was required. It was also noted that the concentration upon the idea, the purpose of the movement, needed to be constant. If there was any termination of this or if the emotional intensity was reduced, the table movement ceased. At the end of the demonstration the writer would be physically exhausted because of the emotional tension.

In the experiments noted above, the writer at no time had any thought that he was eliciting the aid of any external forces or agencies nor did he think the results were

caused by them. Certain theories have been advanced by the writer as to the results of his own demonstrations. It would seem that the intensive concentration upon the thought of moving the object inducing the emotional state, produces an effusion of an unknown force. This force, however, is generated within the human organism itself; it is a force not yet known and which may mitigate the gravitational pull upon the object to be moved. The force, to use a simile, constitutes a kind of magnetic attraction drawing the object to the hands. In one experiment conducted in a Rosicrucian laboratory, objects to be moved by telekinesis were placed upon a scale to determine if when the attraction was established there was any lessening of their weight. The findings were not conclusive and would require further experimentation.

Sir Oliver Lodge reports that in one of his investigations, a noted European medium caused a glass and a water bottle to be moved from a table and to remain suspended in a lighted room for a minute before resuming their former position. As incredulous as it may seem, Sir Oliver Lodge reports that after careful investigation, he failed to disclose any mechanical means for moving or sustaining the object in space. There was no indication of trickery on the part of the medium. Accounts of further investigation of telekinesis during seances revealed that there was a corresponding tensing of the leg-and-arm muscles of the medium with the movement of the objects. When a fairly heavy object was moved there would appear to be effort upon the part of the medium, who was seated across the room from the object. It was admitted by reliable investigators, several of them being physicists and physicians, that often in the phenomenon of telekinesis the objects being moved with apparent ease were actually beyond the normal physical strength of the medium to move them. In one case a heavy grand piano, weighing approximately twelve hundred pounds, tilted so that one leg was a foot off the floor, a feat impossible for the medium to accomplish physically. Seances were often conducted in the private homes of such eminent men as Doctors Hyslop, Richet, Sir Oliver Lodge, and others. This obviates any possibility of fraudulent prearrangement.

Several French investigators, men of science and letters, members of the French

psychical research societies, in their bulletins, related that an effusion was seen at times extending from the medium's body toward the objects being moved. It was a sort of luminous substance extending from the hands or feet, or sometimes from the abdomen. Like a cantilever, it would appear to apply a force to the heavy objects which it contacted. After the phenomenon was completed, the effluvium was seen to withdraw again into the body of the medium. All the investigators asserted that this was no mechanical contrivance.

The rappings, loud knockings, or creakings often heard during spiritist seances, or attributed to poltergeists (noisy ghosts), are usually discredited by the skeptics as having physical causes, such as thermal conditions or slight earth movements, causing a dwelling to settle, etc. That these physical causes may account for some of the phenomena experienced is indisputable—that it cannot account for them all, a careful investigator will also assert vehemently. According to authoritative reports, crepitations in tables and walls in so-called haunted houses and during seances, have been quite violent at times. The noise has been sufficiently loud to enable its recording on devices outside of the dwelling and to be felt as very strong vibrations. The sounds often appear to be caused by a heavy blow of a fist, or made by a hammer. The blows, if actually mechanically produced, would be of sufficient force to have splintered table tops from where the sounds often seem to emanate, or to cause large cracks in walls or ceilings. However, in a number of such cases, subsequent examination showed that not even the slightest marring of the surface occurred.

A theory can be advanced that the medium or person with hypersensitivity has the ability to become accessible as a channel to forces or powers not as yet known to science. Through the medium's subliminal consciousness these forces are directed, or perhaps focalized, so as to act upon a material substance producing actual sounds or movements as in telekinesis. Though these forces may be caused *psychically*, they must not be construed as being of supernatural origin or necessarily as emanating from intelligences in another world. They could possibly fall into those octaves of Cosmic energy which man has not yet been able to discern objectively by quantitative means. Such a

direction of forces could possibly produce a field of energy that would react upon the molecular structure of a substance so as to liberate it from influences of the commonly known physical forces such as gravity.

What man now does by means of electrical energy, as for example, micro-wave frequency, or radar, in directing guided missiles, would have appeared to be a supernatural phenomenon to men of over a century ago, for they would not have known the underlying causes. It behooves us today not to ridicule such practices, but rather with open mind to investigate them. A word of caution must be interjected for those who disdain investigation and who are credulous. They encourage charlatanism which discredits the gaining of further knowledge about forces and powers yet not known to man. To think of them as being divine, in the sense that any sincere objective, scientific inquiry into them would be a sacrilege, is false reasoning. All phenomena are of divine origin, if we mean by "divine" consisting of Cosmic or universal law. The material, or the physical, is that aspect of the Cosmic reducible to perception by the physical senses. More and more, the so-called *immaterial* is reduced to the level of human understanding, but, by that means, the immaterial has lost none of its grandeur or efficacy.

From the mystical point of view, which means as well the Rosicrucian conception, if a departed personality desired, because of the great bond of love which existed between him and his loved ones, to communicate with them, it would seem most plausible and mystically right that he would not resort to the selection of a stranger—the medium. Certainly such a departed soul-personality would not intentionally select an often ignorant, superstitious, and unkempt person to be the intermediary for a confidential communication with loved ones. Further, the love, the great emotional nexus between the departed and his dear ones, as Dr. H. Spencer Lewis has often stated in his writings, is a closer attunement of consciousness than exists between an outsider and the departed.

Let us assume that the hyperesthesia, the extreme psychic sensitivity of the medium, alone, makes such communication possible,—that the very love between a departed intelligence and one remaining on earth is not sufficient. We then ask the question which

Dr. H. Spencer Lewis often postulated as an officer of the New York Psychical Research Society: "Why does the soul-personality need to resort to brummagem display in the seance room? Why does it perform ludicrous acts beneath the dignity of the individual when he was living, such as beating on tambourines, moving tables, inanely knocking on walls, making absurd remarks through the medium? Such antics are not worthy of an intelligence which has presumed to have entered upon a plane of Cosmic intelligence transcending this one."

The entire subject of spiritism is too extensive, too complex, for anyone to make emphatic statements pro or con about it. The thinking and inquiring mind can only declare that which *is known* to have an actual organic and psychological basis and then conscientiously conduct further research into what remains unknown, as is being done in the realm of psychic research and parapsychology. As *Rosicrucians* do, the investigator should have an understanding of the mystical aspects or principles involved or else he will hamper his search by prejudices. All phenomena, even though basically of natural law, cannot be approached just from what we call the objective level. Consciousness is a stream whose depths man has only begun to fathom. Each of these depths is related to octaves of forces and powers which have their own peculiar manner of expression.—X

The Administration of AMORC

It is not surprising that new members, as well as those affiliated with the organization over a period of time, should ask how the organization is administered, how it is made to function, and what the various purposes of its procedure may be. To begin with, the administration of AMORC is dedicated to one fundamental purpose. This purpose is to provide the Rosicrucian teachings to the individual member; and, at the same time, to perpetuate their idealism, so as to bring the most possible good to the largest number of people possible. With this fundamental in view the administration of AMORC works primarily to make the Rosicrucian philosophy a dynamic force in the life of its individual members through the presentation of the teachings in a form which are applicable and usable by the individual. Also, an at-

tempt is made to promote those activities which will present a cultural and philosophical background to the thinking of people who see more in life than the mere material components that go to make up the world in which we live.

This purpose involves a high ideal and it takes a complex physical structure to carry it out. Obviously the ideal is far more perfect than any physical structure that could be prepared to perpetuate it, but as all material things are hampered by the very material limitations that are inherent in matter, so it is that we work with them constantly in utilizing to the best of human ability and to the best of our knowledge the material means by which Rosicrucianism can become a useful and dynamic force in the life of the individual and in society.

The rights and privileges of individual members of AMORC are defined and set forth in the Constitution and Statutes of the Grand Lodge. It is incumbent upon each individual member to be familiar with this document, to use it as a means of determining the process of the administration of the Order, and to determine his own rights and the benefits that can come as a result of his association with the organization. The individual member realizes that it is mainly his desire to better himself, to provide a better adaptation to his environment and thereby gain a degree of happiness and understanding, that prompts him to become a Rosicrucian. This can best be done by the utilization of the philosophy which is presented in the teachings and by understanding the process by which these idealistic concepts are made available and useful to him.

The members should know then that the structure of the organization is based upon the best methods that we can devise with the advice of as many sources as possible to carry out these aims. With that idea in mind, many years ago the Supreme Grand Lodge was established as the highest administrative function of the organization. It consists of five members; included are the Imperator and the Supreme Secretary as its officers. This body functions to hold the property, to conserve the resources of the organization, and to direct it so that its operations carry out the purpose already mentioned.

Besides the Supreme Grand Lodge, there was set up, as a subsidiary body, the Grand Lodge with its three officers, the Grand Master, the Grand Secretary, and the Grand Treasurer. Of this body, with these three officers as its head, the individual members become a part. Each sanctum member is a member of the Grand Lodge and functions as a member partaking of the benefits that the organization can give to its associated members.

At conventions, at rallies, and through correspondence, the individual member can express his opinion, offer his suggestions, and make any necessary comments that he thinks will aid in the welfare and benefit of the organization. The organization, with its members, forms a constructive whole, a society of individuals dedicated to the higher purposes of life and to the understanding of the expressions of a divine force as it manifests in man and nature.

To become familiar with the Constitution of the organization is to assist the individual member to fit as best he can into this arrangement so that his membership privileges will truly become privileges to him and that he can draw upon them for the benefit of himself, of his family, and of the society of which he is a part.—A

Mind—Universal and Individual

A soror, addressing our Forum, states: "A recent monograph relates that the Universal Mind is composed of the minds of all living things, and suggests also the minds of those who have passed through transition. I do not question that this is true but there must have been a Supreme Mind before there were living things on earth. It could not then have been composed of the minds of things now living or which have passed through transition. Therefore, how could it function creatively?"

In referring to Supreme Mind as including mortal or human intelligence, one must not think of such as being a collection of individual intelligences. The Supreme Intelligence does not encompass or enclose the minds of human beings as we would put objects into a basket. Rather, the minds of human beings are a function, a *manifestation*, of the Supreme Intelligence. To use a homely analogy, the sunlight that beats down upon the Libyan Desert and upon the parched lands of Northern Africa is of

the same source as that apparently feeble radiation that periodically shines upon the polar caps. Notwithstanding our knowledge to the contrary, when we travel extensively and view the moon from remote lands under diverse conditions, it becomes difficult for us to realize that it is the same celestial body that we are looking upon. There is an inclination to allow the circumstances under which we see the moon to detract from the *singleness* or unity of the phenomenon. So, too, the various expressions of the human mind do not make of it a particular, which is separate from the Universal Mind.

The Universal Consciousness, as the positive polarity of *nous*, enters each living thing with the elements of the air which it breathes. This Universal Mind, Intelligence or Consciousness, impregnates matter, the organism, with life and confers upon the cells their specific duties and functions. The organism slowly builds up a reacting mechanism, nervous systems and a brain, to finally attain the ultimate functions of *reason* and *self-consciousness*. These functions or states of mind we call the *mind* of man, with its dual characteristics of subjective and objective states. Therefore, the human mind always has been and is a potential inherent within the Universal Mind. Always it was only necessary that the other developments required for the expression of the human mind precede it. In other words, it was simply necessary, in progressive development, that an astronomical, geological, and biological stage be set, upon which eventually human life could come forth. Once the groundwork for living organisms was established, it was inevitable that the phenomenon of mind in man should appear. There are a number of phenomena which contribute to the requirements of mind. These, too, stem from the order, the intelligence, of the Universal Mind working through the cosmos.

It is because of this that mystics contend that the essence of mind that is in human beings is indestructible. One cannot destroy the probability of future development of mind in living organisms unless he were to destroy the Universal Consciousness of which they consist, and that would be an impossibility. Man cannot destroy Universal reality for what he commonly calls *destruction* is not the abolition of essence but only a change of its manifestation.

What men refer to as soul constitutes the

consciousness of the higher, the deeper, aspects of the Universal Mind working through their beings and of which they gradually become aware. The essence of the soul, therefore, is to be found in all living things, contrary to theological dictum. Rather than say that man alone is living soul, it is preferable to declare that man alone—so far as we can determine—has that self-consciousness which constitutes *soul*. It must be admitted that this is a *pantheistic* conception. The word *pantheism* is abhorred by the average orthodox Christian or Jew. This abhorrence is one of conventional prejudice rather than an intimate understanding from which would result an objection to the premises of pantheism.

We may define pantheism as *God in All and All is God*. When we declare that God is in all, we do not mean that any single particular or collection of things constitutes the Universal Mind. Rather, what is intended by the phrase is that Divine principle and the forces related thereto, working as the laws of matter and also as what may be called *immaterial influences*, account for all that is. God as a power, mind or consciousness, is both ubiquitous and isotropic—existing without beginning or end and having the same properties everywhere. It is patent then that nothing escapes being of the nature of God. No sum of things alone, of course, could equal the Universal Mind because this Mind is also potential with that which is as yet without discernible nature or form.

The critics of pantheism are wont to assert that such a conception causes idolatry, the worship of images. Only the ignorant, those who cannot or will not grasp the beauty of mystical pantheism, would make such an assertion. Mankind, for analogy, loves flowers and trees. The poets have long sung of them as being the handiwork of God and that Divinity may be realized through their exquisite form, coloring, and fragrance. The lover of the flower, then, is not worshipping it as a deity but as one of the manifold expressions of deity. In this meaning man also is truly the mystical *image of God*, for what man is, is the Divine functioning in him and of him. The true pantheist logically could not worship any single object—or collection of them—for he realizes that God is in all things and no one or a number of them constitutes the plethora of Divinity.—X

Rosicrucians and Government

A soror rises to address our Forum: "There is a statement in our work that a Rosicrucian will do nothing against his government but will abide by its laws, etc. How can this apply equally to Rosicrucians here in America and Rosicrucians in Russia? What I mean is: Rosicrucians must believe about the same, no matter where they live, so how can they support governments with diametrically opposed ideologies?"

The answer simply is that Rosicrucians would not support the constitution or government of a nation that violated the Cosmic and moral principles to which they subscribe. Rosicrucianism could never be compatible with good citizenship in any nation if the latter meant a deviation, for example, from freedom of conscience, freedom of speech and of thought. The precepts to which Rosicrucians subscribe, insofar as moral and ethical standards are concerned, are equivalent to the highest idealism attained by man through the centuries. Such idealism is that which every great civilization, at its highest level, had actually put into practice or which was proclaimed by its most advanced thinkers.

Some historians, not affiliated with the Rosicrucian Order, have said in their works that the Rosicrucians or allied Movements were instrumental in causing the French Revolution. Such, of course, is an exaggerated statement. The Rosicrucians and esoteric affiliates, during that period of the violation of human dignity and rights, did issue pamphlets and did make public statements protesting the abuse of the French masses by the aristocracy and the crown. They pointed out the need for, and urged, a reformation of social relations between the classes to put down the suffering which at this time was a blot upon the French nation. If one who cries out against injustice to humanity is to be declared an agitator and the cause of revolution, then he must bear that denunciation with pride.

The Rosicrucians in each country, though the Order is definitely neither a religious nor a political body, do seek to advance the mass conscience and knowledge. Members are urged to uphold, in every way, those long recognized and worthy institutions of society. Rosicrucians always strive to progress society along the lines which intelli-

gent and enlightened persons of every age have found to be the best for mankind. That Rosicrucians have been known for progressive and cultural methods, for moral living, and recognition of human rights, is indicated by the persecution which they have suffered at the hands of those who are tyrants. In countries in past centuries, *and at present*, dominated by the Roman Church, the Rosicrucian Order, along with Freemasonry, Theosophy, and various Protestant sects, has been harassed and suppressed. During World War II, Rosicrucians in Holland and in lands occupied by the Nazis were immediately imprisoned as being *dangerous* to the current political ideology—namely, as being *opposed to tyranny*. In countries occupied by the Soviets, as Poland, the same abolition of the Rosicrucian Order, and for identical reasons, occurred.

Consequently, a Rosicrucian will, as his oath obliges him to do, abide by the laws and constitution of the country in which he resides and will do everything within his power to live as a good and useful citizen. But whenever the existing government is not compatible with what mankind generally accepts as social conscience conforming to spiritual motivation, then the Rosicrucian feels himself no longer duty bound to support such a state. Consequently, as in former Nazi Germany, Rosicrucians in Soviet-occupied lands may be compelled to nominally adhere to government edicts but in every other way they will not subscribe to the principles and practices of such government. They will promote by *evolutionary* means, and not by revolution, as a result of the study of their teachings, any change in government for the better.

Simply put, every Rosicrucian is relieved from the responsibility of his oath to support the government of the land in which he lives, once that government violates, according to world opinion, human rights and dignity, and degrades the human being.—X

Cleansing of an Oath

Recently, when in Kenya Colony, East Africa, where *Mau Mau* terrorism is prevalent, the writer was asked whether the cleansing of a malevolent oath is possible from the mystical point of view. It is thought that the subject will be of interest to our Rosicrucian Forum and so the answer is given at this time.

It is presumed that those who participate in our Forum are somewhat conversant with what the *Mau Mau* and its practices are. *Mau Mau* is the name of a secret society composed of natives, principally of the Kikuyu tribe. For various reasons, which we shall not consider here, this secret society has, as its principal objective, the forcing of European settlers to depart from Kenya—and, in fact, if it could be accomplished, from all of East, West, and South Africa. The initiatory rites of the *Mau Mau* society are awesome and primitive. They are primitive because they are concerned with primitive minds which are best impressed by such methods and because most of the leaders themselves are not too far removed from savagery. The rites, which may vary to some extent, include such elements as the slaughter of animals, the dipping of fingers in the blood and applying it to the person of the candidate. They likewise incorporate the more repulsive feature of obliging the candidate to eat portions of the entrails and members of the body of animals. The initiate is also required to drink a libation of liquids of various kinds, vile in appearance, odor, and taste.

During the course of the ritual, a solemn and dreadful oath is taken in which the *Mau Mau* promises to kill men, women, and children who are European (white) colonists, when ordered to do so. He must comply with the instructions of his superiors to murder, to steal and destroy the property of such persons, whether they be employers, benefactors, friends or not. The penalty for failure to abide by the mandates of the society and the violation of its oath is violent death. Many of the Kikuyu tribesmen are peace loving and, of course, do not subscribe to these methods of remedying their social and economic problems. However, being of primitive culture, the theurgical method of the ritual, and the practices of witchcraft terrorize them. They believe they have, by the rites in which they participate, been placed under a spell. Under the psychological impact of sympathetic magic, therefore, if they violate the oath, they think that sympathetically they will arouse Satanic forces and powers to which the oath has, in some way, related them. Aside from the ever-present threat of being murdered by *Mau Mau* officials, if he is disobedient, the greatest fear the initiate has is of the in-

tangible, impending, supernatural power that will retaliate against him.

Some Mau Maus, after being forcibly inducted into the secret society, have fled to the colonial troops or police. They did not wish to commit the terrible deeds asked of them. They are then placed in protective custody. This, as I have seen, is often like a huge concentration camp, an area at some distance from a town such as Nairobi, containing simple shelters and the whole being surrounded by a high barbed-wire fence around which an armed guard is placed. This protection, however, does not remove the fear of the malevolent forces of the oath. Many of these self-exiled Kikuyu tribesmen think it but a matter of time before some great malady will befall them as the result of their broken oaths.

The essential point in all this is, Can one be affected by solemn oaths which he takes and which, according to his understanding and culture, would evoke Cosmic forces? Does the Christian, for analogy, who might be compelled to say under oath: "May God strike me dead if I refuse to do thus and thus," actually establish a condition which he subsequently cannot escape if he breaks his oath? Will he incur Divine penalty for such a statement if he fails to abide by it? In the first place, whatever is done under duress does not represent the exercise of personal will. It does not constitute our own judgment and desire. What we do as an act of compulsion is conformity with the will of another and not our own. If, within his own mind, the individual takes an oath with reservation, without full agreement, he actually is not taking the oath at all. His mental and moral selves have created no obligation for him to fulfill. He is merely uttering words, the import of which have not become a true part of his whole being. Consequently, such a person under an act of compulsion has not morally bound himself to any higher Cosmic or spiritual obligation.

When a person, however, takes an oath and by such phraseology invokes sacred relations to Divine principles, doing so *voluntarily*, and yet within himself has a different motive than what he expresses, he is a *hypocrite*. He is a moral and social cheat. He, then, is lying unjustifiably and such is obviously a moral violation, the liabilities of which increase in accordance with the

sacredness of the oath taken. The violation of such an oath does not precipitate a series of misfortunes like a chemical reaction. To think so would constitute superstition. What the individual does do is to remove himself from a harmonious relationship with the Cosmic Intelligence. He cannot come thereafter, figuratively speaking, with clean hands before the God of his heart and pray for enlightenment or Cosmic aid. The psychological factor involved is that the individual thereafter, until he expiates his act, is emotionally handicapped. In future Cosmic appeal, he is ever conscious of his previous guilt which casts a shadow, in the nature of a doubt, over what he asks. His whole self is not free in his inner approach to the Cosmic.

The method of personal expiation, where one takes falsely an oath which he is not compelled to take, varies with the moral sense and customs of the individual. He may, for example, resort to prayer to the God he conceives, asking forgiveness. Another may sit in meditation in surroundings which, to him, are sacrosanct, as a church, an open countryside or his own sanctum. He may, as a catharsis, confess to his own inner self the wrong he has committed and ask for ways and means to rectify it. Since deeds are often a greater manifestation of one's sincerity and motive than words, the individual would need to do something which to him represented an impersonal kind act motivated by the most noble and virtuous thoughts of which he is capable. Both Cosmically and psychologically, this will help *cleanse* the wrong oath.

In conclusion, one must reiterate that, as in the case of the Kikuyu tribesmen compelled to take the Mau Mau oath against their will, such cleansing is not Cosmically necessary. These primitive minds, however, must be given some assurance that the bonds, which they think they have established with malevolent powers and have subsequently broken, will not exact from them some terrible recompense. Only rites, gestures, and utterances, implying equal counter efficacy, are thought by these natives to exorcise the malevolent forces. In other words, to these minds it is the pitting of one power against another.

Knowing this primitive psychology, the military authorities of Kenya have obliged witch doctors of the tribe who, of course,

were not Mau Mau, to devise a ceremony to exorcise completely the malevolent forces of the oaths. It matters not what the witch doctors do so long as their "patients" believe in the efficacy of the ceremony. To an extent, it is like an individual in modern society who has committed a sin and who believes that, by communicating it to a sacerdotal intermediary and then participating in a simple rite, which he may or may not understand, he is Divinely forgiven. His mind is free thereafter. His self is no longer burdened with the relations with those powers thought to transcend it.—X

It's Not Too Early

Worthy things are worth planning for in advance. As perhaps you know, the International Rosicrucian Convention for 1954 is scheduled for the week of July 11 to 16, inclusive. A Rosicrucian Convention is unlike many other conventions; in addition to sociability, fraternalism, and formal administrative affairs, it is also a *school*. The Rosicrucian Convention affords every member attending an opportunity to personally participate in class instruction of his particular degree and the degrees through which he has already proceeded. He listens to a competent instructor giving simple explanations to the more complicated and profound principles of the Order; these are demonstrated in various ways, as well. Where the teachings pertain to scientific principles, equipment from the Rosicrucian laboratories is brought in to demonstrate the natural laws. If the subject deals with mystical or psychological principles, demonstrations appropriate to illustrate those are presented.

Further, the member is not just a spectator, for he is given the opportunity to participate in many of the Convention functions. There are *initiations* in the Supreme Temple with a full complement of officers in robes conducting them. Each of these occasions constitutes an esoteric or mystical experience which the Convention attendant never forgets. Furthermore, a Rosicrucian Convention gives the individual an opportunity to see how a true internationalism can work. Usually, all races are represented. There is no discrimination; each is shown equal courtesy and consideration. There are no religious prejudices, either—and yet the Con-

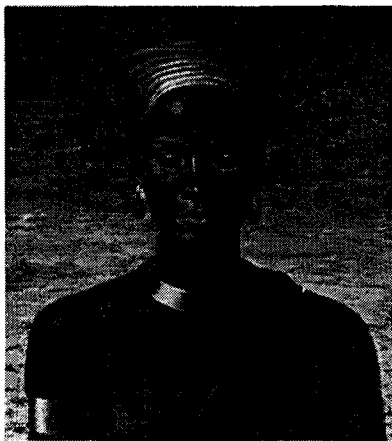
vention includes members of almost every religious sect or denomination, as well as those who have no religious affiliation.

Members have the opportunity to discuss with others the problems of world affairs and to learn something about the countries and customs where other members reside. In fact, during each Convention there is usually a forum or a symposium in which members from different parts of the world speak, not only on membership activities, but on world affairs, as well. Questions which make for better international understanding may be asked.

Rosicrucian Conventions do not omit entertainment, or the artistic and dramatic activities. Preceding the evening sessions, there is usually an introductory musical program. Sometimes, members, who are artists of note, perform. On the entertainment side, there are dances, comedy skits, and the opportunity to chat leisurely in beautiful surroundings on the spacious grounds with others of like mind. Then, there is the banquet that brings all the members together in a congenial atmosphere for an enjoyable dinner and entertainment that enhances the fraternal spirit and good fellowship.

One of the highlights of the Convention is an Allegory. This *dramatic presentation* usually concerns some important historical incident of the Order, in which the cast portray very realistically the life of prominent Rosicrucians. Cast in beautiful settings, these allegories transport the spectator back in time to those periods of early Rosicrucian activity.

Some Rosicrucians have attended every Convention. Numerous others have attended one, two, or several. Of course, the majority are from North America, but there are a great number of others who attend from such distant points as South Africa, Europe, Central and South America, Australia, and New Zealand. If it lies at all within your means to attend a Rosicrucian Convention, make the effort to do so. Consider it, if you will, a pilgrimage. Obviously such a journey constitutes a sacrifice in time, effort, and expense. But if the sacrifice is not too great, make it! It will pay you dividends in personal satisfaction for many years thereafter. Remember these dates: July 11-16, 1954.—X



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4. SILENT MODELS



5. SPRING



6. GISELLE



7. DYING SWAN

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Dr. J. C. Guidero, Deputy Grand Master of the A.M.O.R.C.
for Southern California (see page 107).

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FOR MEMBERS ONLY

Greetings!



CIVIL AND MORAL CONFLICT

Dear Fratres and Sorores:

Can loyalty conflict with itself? Are there divisions of loyalty, as a scale of them, by which one supersedes another? Spiritual loyalty consists of devotion to a moral code, a series of mandates governing one's moral conduct and religious beliefs. Such codes and mandates may be a personal conception or they may be prescribed by a religious sect with which one is affiliated. One's moral convictions have a Divine connotation. We think of them as having their origin in a "God-inspired" Intelligence; that is, either they come to us as a consequence of that Divine element of our own beings, as soul, Universal Mind, and Cosmic impulse, or they are so proclaimed by those in whose spiritual qualities we have faith. If we are loyal to them, they represent to our thinking and level of consciousness the acme of perfection and of goodness.

Man, however, has other loyalties and devotions which he manifests. There are loyalties to one's family, to friends, and to organized society, the state, or the country in which one resides. Are all these other loyalties to be sacrificed if demanded by one's spiritual or religious devotions and affiliation? At times it may seem to the individual that the requirements of the state, the edicts of government, the demands of society, are not compatible with his spiritual loyalty. He then defies the civil code or laws of the state and technically becomes a criminal or an anarchist.

Today throughout the world we find more and more people inclined to rebel against the state because they assert that its laws are contrary to the "higher authority" to which they are loyal, this higher authority to them being their conception of religious precepts and beliefs. These persons are at best but *nominal citizens*. They are law abiding *only* when, according to their interpretation—or that of their church—there is no inconsistency between what their government decrees and the fiat of religious authority. Such citizens are actually bound first

to the opinions and decrees of religious potentates—often such potentates are not even citizens of their own nation. Thus a nation may establish as a law that which is necessary for the health, education, and welfare of its people. A section of the populace may defy it, if their religious authority finds it not compatible with the dogma of their faith. In effect, then, the religious authority intercedes to impose its own will as against the state. It mitigates loyalty to the state, if and when the state's requirements cannot be reconciled with the religious code and objectives. This results in the sovereign rule of organized religion over the state and exacts a primary loyalty from the religious adherents. If this practice is allowed to spread, the power of the state is made nugatory.

In defense of this practice, the religionists will perhaps contend that a state may often become godless, atheistic, in its legislative structure, that loyalty to such a state strikes at the very heart of spiritual values and will destroy religion if its laws are obeyed. Such are extreme instances and are always very obvious. Where, therefore, the multitude of the people have a dominant spiritual motivation and do not wish the suppression of moral values, they would be justified in rebelling against such a state. This rebellion would not be justified on the grounds of just incompatibility of belief with the civil requirements but rather because it constituted the *will of the people*. For a state to oppose the will of the majority of its citizens is tyranny. By the same reasoning, however, people may unanimously decide that their state should eradicate all religious practices. Though such might be offensive to people of other nations, a state could not be politically condemned for such an activity if it actually reflected the will of its citizens.

When, however, a state advocates the tenets and practices of a single religious sect, even with the will of the people, it is not being judicious nor expedient. The religious concept is an *abstract* and wholly intangible factor. There are no impersonal unbiased

criteria by which it can be determined which conception of God and of spiritual life is the right one. Each religious adherent has within himself alone the certainty of the rectitude of his belief. To advance the doctrines and dogma of but one conception is at least a tacit condemnation of all others as wrong. It is a presumption by such a state that a man—or any group of men—has the perfect conception of the Absolute. Since, then, the realization of God is and must be a personal experience, to deny that to any individual is a *prima facie* wrong.

Though the individual should have the right to conceive and worship his god in accordance with his personal illumination, there must be restrictions imposed on the transference of those convictions to social relations. How one defines conduct which conforms to his conception of the Divine may be entirely detrimental to the welfare of others who do not think likewise. Though the state may allow freedom of conscience it cannot allow absolute freedom of action. The basis of the state is its unitary quality. No matter what the moral premise or ideal of the individual, he cannot be permitted to be wholly individualistic, or to the extent that he interferes with the rights of others as members of society. Since the state cannot justly decide upon any single moral or religious code as the ground of human behavior, it must resort to expediency. In other words, it must be determined as to what custom and experience have shown to be the best, the best being construed as that which contributes to the mental, physical, economic, and social welfare of the populace as a whole. This, then, must be rigidly enforced as against all groups in society, religious or otherwise. Only evident improvements, based upon the same standards, should make for any change.

In reality the intelligent citizen can, under these provisions, find no fundamental conflict between his spiritual and civil obligations. He is not being denied a god of his own heart, a conception of deity understandable and acceptable to him. He will realize that every other human being is entitled to the same right because of the inherent differences in mortal understanding of the Divine. He will further realize that the state is and must be concerned with temporal things, with tangible realities of the everyday world. That which to rational

minds brings harmony and well-being into human relations is reflecting in a concrete form the spiritual idealism of all religion. Any state, therefore, that is so organized and functions according to such precepts should exact from its citizens *equal loyalty* to that of any spiritual authority. Any difference between religious doctrines and the dictates of such a democratic and just state does not warrant, therefore, a secondary allegiance by any group of citizens to organized society. Until all men have equal spiritual insight, no government should reflect a single religious system. Likewise, no religious sect is justified in opposing good government simply because of the latter's nonconformity to the letter of religious doctrine.

Fraternally,

RALPH M. LEWIS,
Imperator

Can Life Be Explained by Chance?

Although there has been growth in popularity of the theory of evolution, and its acceptance has become more and more persistent in biological thought during the past century, there was a time (particularly in the early part of this period) when many arguments were advanced to the effect that life itself was merely a chance occurrence. This concept was of course a part of the theory then becoming popular that all things could be explained on a material basis. The idea that life is merely a chance or an accidental occurrence in the process of evolution is based upon a strictly mechanistic philosophy, as well as a mechanical concept of biology, which fortunately has lost popularity in the past ten or fifteen years.

Nevertheless, there is a tendency, particularly in some elementary textbooks on the subject of biology, to convey to the student that there is no purpose in life beyond what man makes of it. Rather than to explain the vitalistic and idealistic theories that do account for a cause or a higher purpose behind the manifestation of life, there is a tendency to merely pass by these things as being theoretical, and allow the student to conclude that a mechanical theory or philosophy will explain everything, or if a mechanistic theory cannot explain it that no explanation is needed, or that the subject is beyond the scope of human understanding.

This extreme materialistic viewpoint has been discussed many times, but occasionally we need supporting arguments to fortify our own thinking against the arguments that are proposed in favor of such theories. Our purpose is to convince the readers of this publication that life has more meaning than any mechanistic theory could possibly present, but also it is of interest to know that there are some mechanical premises supporting a theory that life is more vital and is consequently more than a mere physical phenomenon.

If we examine certain laws of probability, we find that there is a vast difference between what is possible and what is impossible. Theoretically, we might assume that nothing is impossible if the proper forces are at our control and the proper understanding of the laws involved could be made available to us, but in actual practice, to solve any problem that is considered impossible would require more knowledge and ability than the finite human being can possibly draw upon. In other words, insofar as the human being is concerned, we should admit the fact that some things are practically impossible.

If we examine certain principles that apply to probable action, we are able to better understand this principle. We know that everyone is more or less interested in probabilities. The inclination that causes an individual to gamble, whether it be in a mild form or the making of a living at the races or at the roulette table, has to do with the appeal to the individual for something for nothing and for the possibility that something may be gained according to a system or procedure that he may have devised in his own mind, but the chances that are possible are seldom understood by the individual. Actually, from a mathematical standpoint, these are comparatively simple.

Take, for example, the simple process of tossing a coin to determine whether it will land heads or tails. We know that when we throw a coin into the air, there are two possible ways that it can land—on the ground or on a table; it will be one or the other of the two alternatives—that is, either heads or tails. If we take these two possibilities and divide them by the number of chances, we secure the probability or at least the ratio of probability of what chance we would have to win by such a simple game. Con-

sequently, a little reasoning will tell us that when we throw a coin into the air the chance that it will fall in a certain way is one in two, or the chance is one half, or fifty percent. This is a simple analysis of probability. Every time the coin is thrown into the air, the chance remains the same whether it has fallen 'heads' consecutively two or three times or not. There is no 'run of luck,' provided the coin is evenly balanced and the game is played fairly.

It is therefore within the realm of possibility that we can toss a coin into the air and have it land heads up twenty-five times in succession. We know that it is possible for this to happen, but it is not probable. We know that each toss of a coin will continue to function on a fifty percent basis, landing one way or the other; nevertheless, to come back to our fundamental concept of illustrating the difference between possible and impossible, we know that it is possible for a coin to be thrown into the air and land in a certain position—or, let us say, with heads up fifty times in succession, although probably only few have ever seen such a thing happen. If, however, the coin were made of a substance that would not stand the wear and tear of being tossed into the air, then we would have a different situation. For example, let us say that we had a coin made of ice. Before it could be tossed into the air fifty times at normal room temperature, it would begin to melt or begin to disintegrate, and we would know we were faced with a problem of actual impossibility. In other words, it would be impossible for the coin to endure long enough to be tossed the number of times to allow sufficient chance for it to fall in one particular way fifty times in succession.

The laws of probability, then, indicate that there are certain chances and that these chances are based upon a mathematical fact. In our simple illustration, the chance of the coin falling in one way for the first time is one in two; for the second time it would be one in four; for the next time it would be one in sixteen, and so on—squaring each time. Therefore, it would be almost an impossibility to conceive of an honest game running one way for a long period of time.

This long illustration is to convey that there is in the concept of probability or chance very little possibility of things acting differently from what they normally do; in

other words, the general law of averages, although this itself is an indefinite term, will tell us that the coin will land a few times one way and a few times another, and that over a long period of time would it balance almost equally one way or the other.

Now if we examine life as we know it, particularly as we are familiar with its manifestation in the animal body, we know that the body which is the manifestation of life is a complex accumulation of various physical substances. One thing that is common to life is a complex combination of protein molecules. These protein molecules are found in all forms of living things; they are composed of atoms consisting of very complex arrangements. Some of them are stable, some are unstable; that is, some break down easily when under pressure. These molecules, however, are essential to life and being essential to life, we find them in the composition of any matter which is living and existing as we know life to manifest itself. They are so complex that it is almost impossible for the mind of man to conceive of their composition, and to believe seriously that these molecules could have assembled themselves in such a complex arrangement by chance is as impossible as it is impossible to toss our hypothetical ice coin many times in the air and expect it to land heads every time.

If life cannot exist without these protein molecules which are far more complicated than any game of chance that might be devised, then it is obvious that the possibility of these molecules coming into existence merely by chance is absolutely untenable. There has not been sufficient time in the millions of years that the earth is supposed to have existed for these molecules to have accidentally arranged themselves in such a form as to be useful in the living body.

This argument may not be complete and conclusive; that is, we have not gone far enough into the subject of higher mathematics to examine all our contentions. It would seem, however, that any thinking person would conclude, upon a careful examination of the nature of the expression of life in the animal body, that there must be some force, something beyond the mere element of chance that directs this composition and has caused these complex molecules to be arranged so as to fall into the particular order which sustains life as we know it to-

day. Therefore, the concept or the mechanistic theory that life is a chance collection of certain forms of matter, which now expresses itself as a vital and living entity, is merely a means of evading the fact that there are forces manifested in a living body which are not merely arrangements by chance or mere manifestations of matter in certain arrangements. In other words, there is a vital quality in life that cannot be segregated from matter; yet, matter is rendered useless as living material unless it is there. In Rosicrucian terminology, we call this force *Vital Life Force*, but regardless of what it may be called, it is still a potent force and a factor to be taken into consideration when we analyze any form of life or any philosophy concerning living things.—A

Consider Real Values

The student of Rosicrucianism, or the student of any philosophy based upon idealism, readily appreciates that the material world is not the final reality and that material things are not the final word in so far as possession, accomplishment, or achievement are concerned. There is more to life than the body; there is more to the universe than the material that composes it. Therefore, we must always have our attention redirected to proper values, or we will become confused and delayed in our progress and in our attainment of peace of mind because of constant distractions by material things which, after all, are of secondary value to the individual or to the student who accepts idealism as a philosophy.

The things to which we direct our attention require most of our energy. The individual who concentrates upon a certain thing directs energy toward that thing. This force can be used constructively, and it can also serve as a detriment in our lives and to our progress. That which we value most, naturally, is the thing to which we give the most attention and the most energy, and in so doing we exaggerate the thing itself. It has been said that if the human being could objectively analyze all his problems and all his troubles and then rearrange the accent, that is, the amount of attention that he places upon each particular point, he would solve a great many of his problems.

This means that attention is the direct effort of the mind to bring itself in all its

force to bear upon a certain thing, point, or idea. This use of attention is constructive when we properly apply it in concentration toward those things that are worth while and which we wish to accomplish, but to direct the attention toward the possession of material things is to build up false values in our own minds of what these material things are and what they can do. The false value usually relates happiness to the possession of these things and, as has often been stated, such consideration brings them out of proportion to their true value, and, when the time comes for a real test, these things that have been accumulated or have become possessions will not have the value that we had hoped them to have in a time of crisis or when we need help.

Attention to the physical body, by letting our thinking dwell upon its inadequacies or its wants, also consumes our time and energy. This time and energy could be directed away from the body and toward the soul—from the transitory to the permanent, in other words. The individual who directs all his attention toward the body itself, either to the satisfaction of its desires or to lament its inadequacies, is exaggerating its importance in his life. The typical complainer, the person who always feels that there is something wrong with him, the hypochondriac, to use the technical term, is the individual who never ceases to direct his attention to every part of his body and to pick out and analyze every change that seems to take place and even, as it were, take delight in any pain that might manifest itself.

Pain, disappointment, and disillusionment are functions of the material world. They are phases that manifest in the body that will pass with the body. They exist—it would be ridiculous for us to deny their reality. Anyone who has suffered intense pain knows that merely denying it or ignoring it will not cause it to go away or solve the problems related to its existence, but to acknowledge the existence of pain does not necessarily mean that we have to acknowledge the supremacy of pain and disappointment as a controlling factor in our lives. Those who have suffered pain realize how much it can control one's thought and action, but at the same time, one can look ahead and learn that the pain is within the

body itself, within the material mechanism that composes that body. It is for us to realize that we can devote our attention and effort to those things which endure when the body no longer exists—and with the body will go the pain, will go the dissatisfaction, and much of the disappointment and disillusionment that accompanies the various experiences of life.

Direct your attention to the soul-personality. Concentrate a part of your time and effort toward its growth, its development, and toward its realization of its true place in the Cosmic scheme and in your life scheme. This is the mystic path, the path of the individual who seeks to associate himself with a divine or higher influence. This can be done, and while it will not solve all physical problems, or all the material problems that confront any individual who has to live upon the earth, it does change the accent. This higher influence directs the attention away from those things which seem to predominate in the mind as irritants caused by physical sensation. It causes us to lift our consciousness toward a higher aim, toward a means of value that will endure when all that is material and all its particular inconveniences have long ceased to exist.

In our concentration and meditation, it is to our advantage and well worth our effort to direct our attention properly. We should select those things that have real value. Values for today must be considered as well as values for eternity, but they should be carefully screened. No intelligent person would go into a grocery store or a hardware store and indiscriminately pick up objects here and there without questioning their need or their price. The intelligent shopper selects those things that are needed for his daily life, his food, work, or whatever need may be paramount at the moment, and just so should we divert our attention to our whole life-scheme. We should not direct attention exclusively toward those things which are transient but select those values which endure, develop those virtues and attributes which become a part of the soul and will be carried over from incarnation to incarnation, and which will eventually lead us to the time when our union with the Cosmic forces will be complete.—A

Universal Language

In our Neophyte degrees the statement is made that music is the universal language. Some individuals who have not had any particular training in music or who do not particularly appreciate it do not always grasp the significance of this statement. In fact, we have been asked from time to time to explain just what is meant by the statement that music can be a universal language.

It is of course understood that the professional musician is interested in listening to music in order to become familiar with its intricacies and technicalities. Those who are not professional musicians are usually not primarily interested in music for the purpose of familiarizing themselves with the technical phases of its composition. The average person is familiar with music mostly through its contribution to recreational activities. Music may be listened to purely for the enjoyment derived from hearing it. It is also used to accompany the human voice, and in this application is usually connected with a recreational or a religious activity. Another use of music is as a background for dancing which illustrates the application of an art to the recreational life of any individual who finds enjoyment through this medium.

Music, however, is a universal language in the sense that it can be understood regardless of any spoken language with which we may be familiar. In this sense we realize that an individual does not have to be trained to be able to recognize a tune or a series of tones in the same way that an individual would have to be trained to recognize a language. If a foreign language is spoken to one who is not familiar with it, there is merely heard a series of sounds which have no significance whatsoever. The purpose of all language is to put into sound-symbols certain meanings and inferences.

Language is no more nor less than a combination of easily made sounds within the vocal chords of the human being accepted by general agreement to mean a certain thing. The words of a language are those which members of the society speaking the language have agreed upon to use, or repeat in a certain way, so as to serve as a symbol for an external thing or idea. Language is therefore a very complicated subject. It is one somewhat difficult to learn, particularly when we approach a new lan-

guage with the intention of becoming able to express ourselves in that new form.

We do not have to learn a piece of music in order to understand it. A new melody, a new tune, can be played on an instrument or sung by an individual, and it is immediately grasped to a certain degree by anyone who has the ability to hear it or who is not completely tone deaf. Even a tone-deaf person can grasp a certain rhythm and to a certain degree appreciate it.

Music is therefore an expression of something that is innate within us. It carries out those things which are essential to nature and creation in itself. The tones and rhythms that go to make up music are something that is not man-made; they are merely man-combined. They are concepts that exist in the universe and which can be put together in different arrangements that make them attractive to the individual whose sense of hearing is sufficient for these combinations of tone and rhythm to be grasped.

We must never forget, in the study or the understanding of such a universal language, that everything that is man-made must necessarily exist upon a man's or a human's intellectual level. The reason we cannot understand a foreign language and yet we can understand a piece of music, composed by an individual who speaks a foreign language, is that the language consists of symbols which man has decided upon to represent his thoughts, whereas music consists of tones that exist independent of the human mind and may be grasped to a certain degree by any mind that hears them.

Albert Schweitzer once wrote, "Music does not depict the external universe but is the image of an invisible world which can only be expressed in eternal tones by those who see it in its whole perfection and can reproduce it as they have seen it." In other words, Schweitzer believes that music is something that is inherent within the universe itself. However, it is not inherent in the physical universe, since it is not an attribute of material being. It is something that exists within the consciousness of man or within the universal consciousness. He expresses it as the image of an invisible world. I think that what Schweitzer means is that music is inherent within the universal mind outside the field of the physical universe, outside the limitations of a material existence.

Therefore, it can be grasped by those who are able to perceive it, those who are able to lift consciousness above a mere limitation of a physical phenomenon. These individuals can grasp tones and are able to put them into arrangements that will be pleasing to many listeners and can be understood by those who hear these tones regardless of the language with which they communicate with their fellow human beings.

It is interesting to consider the concept of music as being an actual existing thing. In this sense, music prior to physical composition exists somewhere beyond man's immediate reach. If this concept is true, music exists within the Cosmic sphere, and that this has been acknowledged by many is accepted through the use of the term "music of the spheres." Man's physical senses are limited and this applies to his sense of hearing as well as any other. The human ear can hear only a part—in fact, can hear only those sounds which lie within the range of the sense of hearing. Music as a perfect thing then exists outside of man's experience, but man is able with the limited degree of his intellectual and perceptive abilities to capture some music that may exist beyond his physical limitations. Within the capacity of musical instruments with which man may work, he is able to compose what actually is a part or only an intimation of what he has been able to conceive from beyond the realm of physical being.

Few musicians would deny that among the great masterpieces of music were many written by Beethoven after he became deaf. It would be interesting if we could know or sense the music that Beethoven must have heard after he was deaf; nevertheless, Beethoven was dissatisfied with his compositions because of his inability to express, through the medium of the instruments which he used for composition, the music he felt or heard with the "inner ear."—A

Personality and Environment

What has the most importance to the individual in so far as his development is concerned—that which he has inherited or the environment in which he lives? This question has been ever-present in the minds of philosophers and students of psychology throughout the history of human thought. Various interpretations have been made as

to whether or not an individual is primarily as he is because of the instincts with which he is born or the environment in which he lives. Let us examine the viewpoints of both these schools of thought to see if we can grasp, for our own consideration, a clear picture of each.

Those who claim that the individual is composed primarily of that which is instinctive believe that every human being is at birth potentially equipped with all that he will ever have. By this it is meant that there reside within human consciousness in a sort of embryonic form all things that the individual will ever be—his traits of character, his reactions, his capabilities—and that even his success or failure is potentially within him. The individual who is bad will be bad; he who is good will be good. The genius, the criminal, whatever may be the character and personality of the individual in later years is a part of that individual when he is born if we are to accept the standpoint of the school of thought which believes that heredity, and heredity alone, is the foundation of all human behavior.

This extreme point of view concerns itself primarily with only the physical part of the individual. It is believed by this school of thought that instincts are the basis of all human behavior and that environment plays only a minor part in the behavior pattern; that is, environment tends to bring about only the conditions through which the instincts may be overtly expressed.

The other point of view is diametrically opposite. Those individuals who believe that it is the effect of environment upon the human being that determines his behavior are inclined to believe that the individual is born with only the physical apparatus which he will need to use in the course of life. The mind is believed to be like a blank piece of paper upon which can be recorded the results of the knowledge and experience that are received through the physical senses during the span of life. This school of thought insists that nothing is born within the individual except the potentialities to live.

There are, it is conceded, certain reflex actions—for example, the reflex that causes the individual to rapidly withdraw his finger from a hot object in order to avoid being burned. Most of such reflex actions, according to this school of thought, are those having

to do with self-preservation. In other words, they are merely the reflex actions which cause us to protect ourselves against physical harm or destruction. The character and the abilities of the individual are developed as the result of environment.

The extremist in this school goes so far as to say that the playing of a piano, the painting of pictures, or any other professional or occupational ability can be taught to the individual if he is physically normal. By being placed in an environment where he will absorb the necessary background and instruction for the knowledge which is desired, any individual can with proper training become proficient in any field of endeavor.

Fortunately, we do not have to accept either of these extreme viewpoints. Both of these schools of thought have had their supporters over a long period of time. Both have had good arguments in favor of their particular point of view. Each has claimed to have done a certain amount of experimentation in trying to prove or disprove the theories advanced by it. No conclusion has been reached that is acceptable to all who have seriously studied the problem. There is no final decision as to whether the environment or the personality is the predominating factor in life. Actually, it would seem reasonable to believe that each school of thought has points in its favor, but that neither one is entirely correct.

There is also another point of view that has not been taken into consideration by either of these two schools. From the standpoint of mystical philosophy, and particularly from the standpoint of the Rosicrucian teachings, there is the factor of the soul-personality that incarnates to express itself as an individual human being. This soul-personality is something that is carried forward from one reincarnation to another. It forms the basis of our character, and is as well the basis of certain emotional responses. It also carries with it the Karma which makes it necessary for us to have certain experiences in order to compensate for our errors of the past, or to benefit from our acts of the past which were to our credit. In other words, we are not only a physical set of reflexes and a composite of certain physical equipment, we are also, within ourselves, the composite of the soul-personality

that has existed in different forms in various places and in different lives.

Therefore, it is logical to believe that neither the instincts nor the environment alone is the one fundamental basis of all human behavior. Life is more complex than any one human being can explain. It is impossible to tie down the circumstances of life to one set formula and say that this one formula answers all the questions or solves all the problems that may occur in the totality of one's existence. Life is greater than either the physical apparatus with which we are born or the environment into which we are born. To restrict life to either of those two things is to accept the point of view of the materialist or the mechanist, that would merely make life another physical manifestation no different from the rest of the material world about us. Actually there is more to life. Life has a purpose—a purpose to provide a means by which the soul, with its personality, the real part of us, can evolve and become conscious of its true being and its true place in this scheme of all things.

It is very easy to blame the errors of men upon things—to say that one man is bad because he was born bad is a way to excuse the criminal. It makes society feel less responsibility in trying to correct that individual if it can be led to believe that he was born with those traits and aptitudes which would make him a criminal regardless of what happened in the course of his life. This is an easy way out, and, at one time, in human society there predominated the school of thought which believed that there was no use in doing anything for criminals because they were what they were and nothing could be done about it. This concept of predetermination went so far as to state that man was destined to be what he is; that he would have certain functions in life and at the end of that life would go to heaven or hell depending upon how he lived, and nothing could be done about it. This pure fatalism is of course contrary to the concept that God is a God of Love and Principle, with whom man can attune himself to reach the higher levels of being.

On the other hand, it is ridiculous to believe that everything that happens to an individual is solely the result of some environmental factor. It is conceivably true

that environment does play a tremendous part in the whole life of an individual. An individual living in the midst of poverty and need and contacting associations that are criminal will almost automatically develop those habits which may tend to make him a criminal. However, it is not beyond the realm of reason, nor actually beyond the realm of certain human experiences, for individuals to live in such circumstances and yet become good citizens. Furthermore, we know that individuals who have not had the opportunity for education in specific fields have, nevertheless, shown interest and aptitude in those fields.

Man, as a physical human being, is both mind and body. He is born with certain bodily characteristics and potentialities; he is also born with certain mental sets already established to a degree. These are carried over from previous reincarnations. They are a part of our total soul experience of which we cannot be wholly conscious in our present life.

We must therefore conclude that life as it exists today must be a balance between heredity, environment, and the soul-personality with its impulses and its subtle memories that gradually invade consciousness. All these things together create the character of the individuality as it exists at this particular moment in this particular earthly expression. We must not try to consider life as being the mere result of either instincts or environment. It is a complex combination of so many factors that enter into the total content of human character that we cannot isolate any one factor and say that it alone causes the individual to behave as he does.

It is quite possible that when an individual blames environment entirely for all that constitutes the total of human character, he is merely compensating for or projecting into the environment a deficiency weakness that has become apparent. In other words, if the individual blames the environment for his shortcomings, for his failures, he is only trying to assure himself that he is not responsible for his trouble, that his environment produced the trouble, even though actually the deficiency or weakness is within the thinking of the individual. To project one's weakness into environment is simply to pass on the obligation.

The question arises as to whether or not we can change environment and thereby

solve our problems. There was a time when, if problems seemed insurmountable, a person could leave the place where he lived and go somewhere else. The world in those days was not yet completely explored. The pioneers that came to a new continent, or to a new part of a continent, were able to leave the problems resulting in persecution or restriction and establish themselves somewhere else. As we look back upon that period of history today, it seems ideal. Everyone who has ever lived has wished he could go somewhere else and start again. Many persons have wished they could get away from the problems which seem to restrict them at any particular moment and find an environment more conducive to happiness, and they hope contentment. However, those who have moved away from existing circumstances did not free themselves of all the problems that they thought were pressing upon them. Many individuals, upon making a move, so far as the physical world is concerned, find that they have merely continued their problems in another form or have been faced with a set of new ones.

Change in environment which we are able to make does not change the individual. I may go a thousand miles from where I am at the moment, and still be fundamentally the same person. It is true that I may be helped with a new outlook and new circumstances. These things may contribute to my being different and my taking a new slant on life, but actually I am the same person; I have fundamentally the same likes or dislikes, the same prejudices, opinions, or convictions. These things which constitute my inner self, my true character, are so much a part of me that environment cannot radically change them. At least, it cannot change them merely as a result of a move into another environment.

It is necessary for the individual to realize that constructive change begins within the self. We have to look at the world differently if we are going to be different. The individual who is dissatisfied with his place in life must begin mentally to create a different point of view which will consistently be a part of his mental structure and make it possible for him to conceive of things in a different way and thus create a different environment for himself. That is why we study; that is why we attempt to learn. We are trying to find a means of expression

that will help us to reorient our point of view, our mental and inner self, and this will result in bringing about harmony in our environment.

This does not mean that we are not free upon occasion to change our environment. Furthermore, environment can help us. We can intelligently utilize different circumstances that may lie outside of us but we must remember that to change environment and to do nothing else does not change us. We, as individuals, are the same. Constructive growth, constructive evolution, must begin within. Environment can impede or aid your evolution, but the real work of being "you" is something that has to be accomplished inside yourself.—A

This Issue's Personality

We wish to introduce to our world-wide Rosicrucian Forum some of those outstanding personalities of the Order in *our times* who so unselfishly have given of their time and talents for the furtherance of AMORC. Each issue will present the photograph and a brief biographical sketch of a distinguished personality. It will constitute our album of eminence in modern Rosicrucian history.

With this issue, it is our pleasure to introduce Frater J. C. Guidero. Frater Guidero is a prominent optometrist in Hollywood, California. He received his academic degrees from the University of California.

"Doc," as his friends affectionately call him, first affiliated with the Rosicrucian Order, AMORC, in 1926. He was a member of the early Hermes Lodge of AMORC in Los Angeles. He officiated in various ritualistic capacities in that Lodge and eventually became its *Worthy Master*. Subsequently, he was a member of various Boards of Directors of the Hermes Lodge throughout the years.

The late Emperor, Dr. H. Spencer Lewis, who personally admired the qualities of character of Frater Guidero, appointed him Deputy Grand Master of AMORC, to preside in the Southern California area. In this capacity, throughout the years, he has been the consultant and the friend of innumerable officers of the Lodges and Chapters of AMORC in Southern California. He has, as well, advised hundreds of members on matters concerning their studies, in personal

interviews and in addresses before all of the Rosicrucian bodies in his area, which he visits with regularity.

Dr. Guidero has frequently led a delegation of officers and members from Southern California to the International Convention in San Jose. His excellent sense of humor has enlivened these functions and added to the spirit of good fellowship which prevails at such occasions. Frater Guidero's scientific training, mystical insight, and human qualities make him a good example of what a Rosicrucian can and should be.—X

Meaning of Advancement

A frater, speaking before our Forum, says: "When I see the little labels on the membership cards of my fellow members I wonder if they are as far advanced as the labels would indicate. Does one's point in time in the Order have anything to do with his advance in the study of the degree monographs?"

One's length of time in AMORC certainly does have merit. It means that the individual has conscientiously subscribed for that number of years to certain constitutional requirements; he has faithfully met his obligations which AMORC has imposed upon him as a member. When one affiliates with a cause or organization, whatever its nature, and remains loyal to it year in and year out it speaks well for the character of that individual, his perseverance and devotion. Being an active member of AMORC and in *good standing* requires more than the mere payment of dues. As members in the very highest degrees know from their personal experience, there comes a time when they are obliged to do certain things, to indicate by word and deed their active membership in addition to prompt payment of dues. In the event that such doctrinal stipulations have not been met, the individual's membership is reverted to an *inactive* status regardless of his standing as to dues. If we greet and welcome the Neophyte in his decision to acquire new knowledge and understanding, how much more should we honor those who have been steadfast with the Rosicrucian teachings for years! The label on each membership card—beyond five-years' membership—is a simple method of showing the Grand Lodge's recognition of the member's years of affiliation with the Order.

There is, however, no corresponding relation between the years one has been a Rosicrucian member and his personal advancement in *knowledge of* and in *application of* the teachings. It is no reflection upon the teachings of AMORC whatsoever that one who has been a member but five years may actually have a deeper comprehension of the teachings than one who has been affiliated for fifteen years. Further, one may unfold in five years, that is, display greater personal powers than one who became a member ten years previous. It must be realized that each member does not enter the Order with equal qualifications. We are familiar with the fact that some have a greater education; some are more intellectually advanced. However, of even greater importance is the fact that the soul-personality of each individual is quite unlike others at birth.

There are a number of factors involved in this. In his personal consciousness, one may have already attained what we term in our monographs the second plane of Cosmic Consciousness. This means that his psychic unfoldment, his responsivity to Cosmic impressions would be advanced beyond that of another member who perhaps was just on the first plane. In the event that both these individuals entered the Order at the same time and conscientiously studied alike, the one on the second plane would show considerable advancement over the other. One may affiliate with the Order several years later than the other, and still, in his personal success with the teachings and his understanding of them, be far more advanced than the earlier student. Again, this may be due to the degree of advancement of his soul-personality.

We must not overlook the *initiative* and the application of the individual, for these are vital factors. One may have a tendency to procrastinate. He may allow his monographs to accumulate, always trying to justify his neglect either to the Grand Lodge or to others on the grounds of some interfering activity. Within himself, he really knows that this accumulation is the consequence of his indolence, that he has not applied himself with regularity, that he has allowed other things to interfere. Eventually, one who has entered the Order several years later may manifest intellectual, psychic, and spiritual superiority in the teachings over

the student who has procrastinated. The essential thing is that the length of time one has been in the Order can be indicative of one's own progress, that is, to *himself*. One should come to realize that each year he has moved beyond the year before, in his understanding, in personal power and peace of mind. If at the end of the year an individual can find no corresponding improvement in himself, a better comprehension of the teachings, at least, then, he has failed in some way.

It is never advisable in mystical and metaphysical studies in particular, to try to determine one's own progress in reference to that made by another. There are two reasons why one should not do so. The first we have already considered, that is, one may in consciousness *at birth* already have been advanced beyond us; therefore, a comparison with the strides he has made is not a just one. Second, most of us are not aware of the full lives of other members whom we may know. These other persons may be able to expound profusely the tenets and teachings, yet in their personal lives they may have had no success even with the simplest of the experiments. If our comparison is based wholly upon an intellectual appraisal of such a person, as to how much better than we they express the teachings, there would not be an adequate analysis. We might, in our own application of the teachings to our daily lives actually be further advanced than they. But not knowing their lives fully, we would be underestimating our own progress.

It is best to take the position, in regard to this matter, that time does not make the Rosicrucian. What Rosicrucianism means, what we are striving for, has been elaborately and comprehensively set forth in our monographs. There is no time factor for the realization of such objectives. Some may attain many of these ends in a relatively short period; others may require their whole lifetime. There is no specific time when one must attain illumination and personal mastery. Each year, *each life*, contributes toward that end. Each little step in that direction brings its own reward as well as inner and outer satisfaction. Further, there is no plethora of illumination insofar as man is concerned; that is, there is no absolute and final wisdom and power which man comes to attain, and beyond which he can never

transcend no matter how long he lives. If tomorrow you were to have that insight, those apodictical revelations that were to make of you a mystic equal to the great Masters of yore, you would still have reached no climax. You would continue to grow if you continued to study and apply yourself. One has only to read the inspired works of the renowned mystics to note their confessions of ignorance. In other words, they have come to realize that the more man learns of the Cosmic and its myriad workings, the more humbled he becomes and the more he realizes the relative paucity of what he knows to what yet must be known.

Unfortunately, some members compare the study of Cosmic philosophy with the study of an art or science. In these latter fields, within a given number of years an intelligent student, under able tutelage, may acquire a knowledge of all the currently known principles and laws of the particular science or art to which he has applied himself. Thus, such courses in colleges, universities or technical schools conclude with the conferring of academic degrees within four to eight years. The Rosicrucian is a student of life, of the universe of divine principles. These are never fully understood by man because, as man's consciousness expands, he is permitted an ever-growing and deeper insight into the subject of his search. More and more if it becomes revealed to him, it is like a man walking toward the horizon. He finally reaches the point where the horizon *was* previously. But when he arrives, lo and behold, there is a vast area still beyond, which is intriguing and causes him to go on if he is an adventurer and a true mystic. The true philosopher is always an adventurer.

To say that man would know all within a given period would constitute a ridiculous assertion; it would mean that the finite, conditioned mind of the human would be at some time or other equal to the infinite Universal Mind. One would think it an unintelligent remark for another to make if he said that all can be experienced and known about life if one lives to be sixty years of age. This would imply that all life after that period would provide no new knowledge and should not be lived. In fact, we know that each additional day brings deeper convictions and new perspectives of previous experiences. Our evaluations and judgments

change with the growth of the psychic self and the intellect. So, since Rosicrucianism is a study of our relationship to the Cosmic and life, why further a false goal of a limited period in which to master all the teachings it expounds. Each monograph, each year of membership, bears its own fruit—as those members of long standing can well attest.—X

Are Funeral Rituals Necessary?

A soror from England rises to address our Forum. She says: "A funeral ritual—is it necessary? After all, the essential being is no longer within the body and the remains are merely disintegrating matter. The lifeless body, to me, can be likened to an empty house; it is not a home because there is nothing inside.

"My thoughts on this subject were aroused because two men have died recently in our small village. One, a monied man, had a very impressive service at a prominent church. The other man died a week later—a poor man, and his service of a few moments was held in the little church of the Cemetery. If materialism makes all this difference, why a service at all?"

From its primitive beginnings and down through the centuries, the funeral ritual has been a highly organized religious ceremony. It is one of the designations of *change in human status*. It is one of the many *passage rites*. Man is continually going through transition: biologically, socially, politically, economically, as well as religiously. Some of these changes in his status are so gradual as not to be observed. Others are so prominent as to constitute an apparent discontinuance of one phase of his life and the beginning of another. Accompanying such transitions there usually are corresponding emotional and biological changes. Such passages from one phase of life's activity to another which are particularly prominent are—birth, naming, puberty, marriage, initiation into social and political affiliations, and death.

On the occasion of such passages, society, whether primitive or highly civilized, devises ceremonies and rites to honor the individual's assumption of responsibility, to proclaim his new status, or to prepare him for what it may entail. The naming rite gave the individual distinction as a separate

entity; it likewise bound him to the family and tribe. Puberty was related to the descent of certain physical forces into the individual whereby he was given the power of procreation. It was likewise considered to be preparation for a passage to the marriage status. Marriage among primitive peoples is usually an occasion for initiatory rites, or the introduction to the *mysteries* of the physical union and procreation. The rites for the young groom and the bride-to-be are usually separate and most often quite elaborate.

Just recently, in the heart of the bush country of South Africa we observed such a marriage initiation for young girls of the Domo tribe. From twelve to eighteen years of age, these young girls participated in a ceremonial dance which lasted for eight days, and for several hours each day. They danced in the torrid sun in close formation, in choking dust, to the monotonous beat of drums. The drummers were older women. No men of their own race were present except one who might be called the "choreographer." He instructed them in the formation of the dance and interspersed the instruction with expostulations about their obligations and duties to their husbands-to-be.

The greatest mystery among all peoples has been that transition or passage called *death*. The experiencing of the dead engenders an admixture of emotions as fear, curiosity, and a reverential awe. The rites, consequently, reflect these fears, beliefs, and aspirations. To a great extent the funeral ceremonies denote the conceptions had about the phenomenon of death. If the deceased is to make a journey to another world the obsequies must prepare him for it. He must be attired properly. Further, he must be accompanied by what he may need in the life hereafter, such as food, utensils, and gifts to assuage the gods or the demons. Amulets must be provided to protect the departed spirit against eventualities. Since the dead were to be gone forever, or for an indeterminate time, depending on the particular concept had, proper lamentation must be shown at their departure by those attending.

If death is conceived as a fearful experience, this would be evidenced also in the rites. Drums are beaten and there are cries or loud calls simulating distress and agony. The noise is to drive off evil entities who are thought to descend upon the soul. Also, incantations are uttered to exorcise the evil

forces and to prevent them, and even the deceased, from deliberately reflecting any harm upon the living. Conversely, if death is conceived as an *initiation* to an advanced state of living, the deceased is then honored; the rites may assume even the nature of a festivity. There would be dramatic rituals, dancing, chanting, playing of musical instruments, the presentation of gifts to the departed, and eulogies by prominent members of the tribe or primitive society. Blessings, prayers, and well wishes are offered by those who attend. A show of grief is not always an indication of the fear of the afterlife but is a respectful gesture, a display of emotional feeling. Therefore, professional lamenters have often been engaged by the family. This custom still exists in the Orient.

Social prestige always entered into these *passage rites* in antiquity, just as it does today. A family will show their social status and affluence by elaborate burial accoutrement and ceremony. However, all such lavish displays were not intended to impress society. Often, as today, also, they are an emotional reaction by members of the family. They are an indication of affection, a desire to show by material means and by the symbolism of objects that a deep love was borne for the departed. Of course, the ceremonies of those whose economic circumstances do not permit great expenditure would contrast by their simple austerity.

I am reminded of a young Siamese of noble birth whom we met in Bangkok. His native religion was Buddhism. He had fallen upon financial adversity. His wife passed through transition. Because of his social status, he was required by the customs of his country to have an elaborate funeral ceremony for her, ending, of course, in cremation of the body. The stipulated ritual with all it required would have cost the equivalent of three thousand dollars—indeed a considerable sum for Siamese. Not having such funds, his wife had to be kept without any ceremony in a coffin until such time as he could obtain the funds. At the time we were speaking to him, his wife had passed through transition a year previously and he was far from having the necessary money. He related these things to us while we witnessed the magnificent and colorful ceremony of another noble Siamese Buddhist. He looked upon the occasion of the moment

whimsically, for he was bound to his wife until he could afford the ceremony for her in accord with his station in society. Such, of course, are the absurdities of some religious traditions that attach themselves to otherwise inspiring and noble rites.

Specifically, as to whether funeral ceremonies are necessary, that depends upon the religious or philosophical conceptions of the individual. According to certain orthodox doctrines, to fail to have a funeral ceremony, at least the performance of certain essential rites, means that the passage from this life into the next would not be properly consummated. The individual so neglected would be damned; he would not be admitted into the next world, for he would be considered not worthy of the dignity of the soul. To metaphysicians, to mystics, and to the philosophically-minded, there is no fundamental relationship between the funeral rite and the actual transition of the soul or spiritual essence of the deceased. When one dies, the immortal element is liberated regardless of what man does or does not do. Thus, one who dies in a jungle unseen by human eyes, his transition unknown to mortals, is none the less ensconced and blessed by the divine elements which are of the phenomenon of death. However, to strip all such important passage rites of their emotional and aesthetic qualities is to suppress the expression of man's psychic nature. We gain our psychic and spiritual satisfaction by doing that which provides these elements of our being with a channel of expression. Suppose men were to love but to do nothing that would display it. Suppose, also, that men were to reverence but indicate outwardly nothing of their faith in or respect for a transcendent power or intelligence. These more noble emotions would then be inhibited and might even atrophy.

The Rosicrucians look upon death as an *initiation*, for it is the greatest of all passages or transitions through which man passes. It is the crossing of the threshold from this life to an exalted state of consciousness. It is not an end, to Rosicrucians, but definitely a change in existence. Consequently, that is why the Rosicrucians refer throughout their teachings to death as "transition." Our Rosicrucian funeral ceremony is thus replete with beautiful, inspiring symbolism. It tells in gesture and in word what we believe, what we know, and to what we

aspire. The following is just one short paragraph from the Rosicrucian Funeral Ritual, but it is explanatory of the ritual's purpose.

"This is not a time of sorrow, and certainly not of regret. The sorrow is to be only incidental, as no true Rosicrucian sorrows over the transition of a loved one. Sorrow can only be, because of personal loss of companionship; and while we feel a vacancy in our hearts, knowing that we have lost the association of a loved one, we should rejoice, knowing that *this* soul-personality has been initiated into the Great Cosmic Realm and has crossed that great threshold which leads on to perfection."—X

Influence of the Masters

A frater of South Africa rises to address our Forum. He says: "To what degree can one that has attained mastership exert his influence on others? We think of wars as things to be avoided. Cannot the Masters influence those at the helm to totally abolish wars and rather concentrate on constructive things like teaching the children correct ways in life? Science has put us in the position where the very existence of life on earth is in jeopardy. It would seem that mass evolution is too slow to bring balance into conditions and that a more drastic course is indicated."

For any exalted or supreme intelligence to assume our mentality to such an extent that we would accept and think in accordance with predetermined patterns, it would be necessary that we sacrifice our individual thought processes. We would then be but an extension of the minds so directing us—or, in other words, be puppets. Under such conditions there would be no logical need for humanity or its exercise of reason. Our intelligence would be restricted to that of the lower animals. We would have no need for idealism because such would always be not our own but rather the motivation of the minds working through us. However, it would seem that man attains by aspiration. This aspiration is only possible by progressive development through *relative comparison*—it is by conceiving the improvement, the enlargement upon that which we define as good. In this way we *grow into perfection*. We are *not precipitated* into it. Certainly we know that in the realm of common experience that responsibility is a consequence

of the appreciation of the value of something. Value in turn, depends upon relating objects or conditions to some actual or imagined need. That which is given to us and for which we have had no corresponding desire is thought of far less than that for which we have struggled to attain.

History itself is evidence that values develop out of human understanding and the vicissitudes of life. Why do we cling devotedly to certain traditions and customs? Why, even in the most advanced civilizations, do we have specific taboos or prohibitions? It is because time and experience have proved that certain conditions, actions or circumstances, are more favorable to the physical, mental, and moral welfare of man. By contrast, when an individual or a group of them imposes a restriction upon us whose import we cannot comprehend, or whose value we have not learned, we resent it. We are inclined to ignore or evade it at every opportunity. The best laws are those that have the intellectual and moral support of those against whom they are enforced.

Men say today that they want peace. Do they understand fully what peace means? Have they as yet truly learned its Cosmic value? To many men, peace means but *nonintervention* with their own petty and selfish desires. What many men would desire as "peace" today would in its effect constitute a hardship upon others, an injustice. In society there are groups—yes, even nations—whose very aims for peace, as they construe it, if they were successful in attaining their version, would engulf the world in another catastrophic war.

If we are to know and to have the magnificent experience of divine reality, we must maintain a certain independence; at least, we must have the opportunity of the evaluation of alternatives. Otherwise, we are no longer an entity but are wholly absorbed into the source from whence came our beings.

There are enlightened personalities which reside on this plane and whose minds dwell on those planes of consciousness which we term the Cosmic and mystically refer to as Masters. Their mastership constitutes the illumination which they have *slowly attained*. Their mastership is manifested in their direction of Cosmic and natural forces intelligently. They act in this enlightened way because they have *learned* lessons by their direct contact with life and reality.

They have acquired a new set of values which have outgrown most of men's. Slowly they have come to permit the higher judgment of their minds to function, the result of Cosmic attunement, and they thus have changed their vision of reality. Consequently, they know which is best *by test*. We believe that it was Plato who had Socrates say: the philosopher chooses to be such because he has learned by experience that philosophy affords the summum bonum, the supreme good in life.

Such influences as are exerted by the Cosmic Masters are intended to keep dominant within us the impressions of our own psychic self. They must be an urge to aspire to finer and nobler things, to wish to display compassion, justice, and to act for the extended self—that is, *impersonally*—for humanity. It is we, however, who must choose to pursue such a higher and nobler cause. We must want to improve society, not because of some immediate and limited gain, such as physical pleasures which will follow, but because of a personal spiritual idealism.

It is wrong to think that world salvation and true peace can come alone through the efforts of a few men as leaders who have been highly illuminated, or who are under the direct guidance of Cosmic Masters. No few men, no matter what their virtues or illumination, can push or pull the whole mass of humanity suddenly into a true brotherhood of man. The individual in the street must know by *personal experience* the value of the good proclaimed by his leaders. Unless he has some parallel insight into such an idealism as his leaders may have, he will not be intellectually or emotionally able to support it. Many noble plans of a humanitarian nature have been derided and ridiculed by an unthinking, profane people whose consciousness could not embrace the concepts. Even today, altruistic ideas in advance of the level of the mass mind are often referred to by it as being crack-pot, radical, fanatical, etc. We are of the opinion that the Cosmic plan of *learn-as-you-go* must still persist. Many will be hurt in the learning, lives will be lost, in fact. But is that not better than a complete extinction of self and of our becoming puppets and not knowing why we act as we do?

Though the frater's question in no way involves the following topic, it seems appropriate to discuss it since we are consider-

ing Cosmic Masters at this time. At times, individuals propose the most idiotic and absurd ideas as coming to them as mandates or edicts from Cosmic Masters. These so-called "messages from the Masters" in most instances are direct violations of those Cosmic laws and principles which men have come to learn throughout the centuries. Such "messages" which the individual proclaims as having been transmitted to him by a Master, are often even immoral; they suggest extramarital relationships, the violation of fidelity, disruption of the family, and the pursuit of wholly sensual interests without regard to the hurt of others.

These individuals try to put over questionable projects, unethical business plans, and promote ideas and inventions which are audacious if not arrogant. Sometimes they insist upon the publication of manuscripts which have no literary value whatsoever. Some boldly declare: "The Master K.H. told me—" or "Christ told me—" or perhaps that "a bodhisattva told me to—."

There is an interesting psychological fact behind this type of behavior. The individual, in the majority of cases, *knows* that what he proposes is questionable, if not wrong in a moral or practical sense. He *wants* to accomplish it, yet he has a strong underlying sense of guilt and inferiority. Actually he is ashamed of what he proposes, either because it is inferior in quality or because it is unethical. However, he does not have the courage to admit his real character. He desires to transfer the responsibility and the censorship for his acts or products to someone else. He wants you to believe that he is not responsible—that he is merely obeying a "higher authority." Consequently, one of the Cosmic Masters—Christ, Buddha, or some other supernatural or spiritual being—actually becomes the "whipping boy" for the inane and often hideous ideas such persons advance. This type of individual is really despicable because he besmirches the traditions and dignity of those to whom he has transferred the responsibility for his own weak and nefarious concepts. "Ye shall know them by their fruits." Any person proposing that which is inconsistent with the inspiring traditions of Cosmic Masters or avatars of any faith, relating that such came to them as commands or messages from exalted beings, is a charlatan and a coward.—X

Interpreting Cosmic Guidance

A frater now addresses this Forum: "How much of an interpretation is necessary by the member receiving Cosmic impressions? Of what importance is personal interpretation of Cosmic guidance? How does one achieve proper interpretation and how may one go astray in interpreting such messages?"

It is first necessary to say that the interpretation of Cosmic or intuitive impressions is very closely related to the intelligence which receives them—but in a unique way. The respective tongues or languages of mankind do not exist in the Cosmic Mind; they are man-made devices. Consequently, the Cosmic impression is, at its first inception or realization by us, translated into or interpreted in terms of the language with which we are most familiar. The communication, the intuitive or Cosmic flash of intelligence, does not come to us couched in German, French or English, for example. We objectively embody the Cosmic impressions in words of a language so that it will have meaning to us.

Another category of necessary interpretation, though not a voluntary one, is the selection of ideas to correspond to the Cosmic impressions which we have. No matter how profound, how transcendental the import of the Cosmic communication, it must always be embodied in ideas which are related to human experience and human values. Our minds can embrace only that of which we have had experience, in part at least. The synthesizing quality of the mind may be inherent, as the philosopher Kant said, as an *a priori* factor, but first there must be had those qualities of experience with which it can work. We think in terms of our sense qualities, as color, dimension, and such contraries as hot and cold, light and dark, soft and hard, and the like. Every impression, every idea, to be comprehensible to us, must incorporate these qualities. An original idea, so abstract that it would not relate itself to these sensations or qualities, would be meaningless.

It is often difficult for us, in daily experience, to relate the sensations we have had to ideas representing them with sufficient clarity for others to have a realization of our feelings. Consequently, it is even more difficult for a person to express to others the import of a Cosmic impression which he has

had. Cosmic guidance and intuitive impressions cause a *superrationalizing* on the part of our mind. Within the subconscious process of our stream of consciousness, these Cosmic impressions associate with themselves ideas or thoughts, from our fount of knowledge that will best express them. This process is involuntary; it is not the result of the exercise of will. We do not reason as to which ideas are best suited to the impressions had. We can, therefore, say that objectively we are not interpreting the Cosmic impressions. However, the impressions are never realized outside of familiar terms or ideas because, as we have said, they would not be known to us; they would be meaningless. The Cosmic impressions flash into consciousness as self-evident truths; as we all know, they seem quite complete and comprehensible. It is because of this preconsciousness or preobjective association of the ideas that the Cosmic impressions or messages seem to come to the individual out of the Cosmic just as they are realized.

We may use a homely but, I believe, effective analogy of how Cosmic guidance is translated into terms of human intelligence. The perforated music rolls that are used in automatic player pianos in no way resemble, as we look at them, the finished musical composition that is heard. The perforations or slits in the music roll do not visually appear like the notes of the musical scale. However, as you know, when air passes through them into the piano, it actuates combinations of keys in the instrument, producing musical notes and chords. We may liken the perforations in the roll to Cosmic impressions. The keys of the piano shall represent to us the objective impressions, the result of daily experience, the qualities of our senses. The musical notes themselves, we shall say, depict the ideas expressed as a consequence of the Cosmic impressions. No matter how elaborate the perforations of the roll as, for example, in a classical composition, there would need to be keys on the piano to correspond to them or the result would fall far short of what was intended by the composer.

Education does not necessarily make for profundity of thought. Intelligence, observation, meditation, and reason do. A person may live a simple life and yet he may be very analytical and gain exceptional wisdom from his daily experiences. He retains in

memory a fount of complex ideas, symbols of value and meaning, which can be reassembled in a flash by the Cosmic impressions into a new and more enlightened order. Actually, the perfect interpretation of the Cosmic impressions is made in the process itself. When you realize the Cosmic impression, there have already been associated with it the most significant ideas of your intelligence and of your experience. Anything that you would do thereafter, as a matter of reasoning or analysis, would be likely to undo what had been done by the superior Cosmic process.

May one person gain a greater value or insight from a Cosmic impression than another? The answer is: Yes, that is possible, if the experience is personally had and not related to him by another. In such an instance, the consciousness of self, or the plane of consciousness to which self can penetrate, may be deeper in one person than in another. The individual has drawn from life's experiences a more profound meaning or, we can say, there are more keys in his keyboard to play upon than in that of another. As a result, the Cosmic impressions have a greater wealth of ideas to assemble in his consciousness. The same blow of a mallet, for further analogy, upon a wooden drum will be less resounding than on a metal one.

It is for these reasons that we discourage Rosicrucians from endeavoring to interpret another's Cosmic impressions. All one is doing in that case is to express himself in terms of the depth of his own consciousness and the extent of his own experience. He may be too shallow in these qualities for another and would, therefore, be doing an injustice to the other's impressions. Conversely, to use a trite term, he may, in another instance, be "speaking over the head of the other" in his interpretation. An interpretation that does not correspond to your personal convictions, knowledge, and depth of consciousness of self is lacking in intimacy. It has a feeling of being foreign and strange. Therefore, it does not inspire confidence and does not motivate one to action. On the other hand, the interpretation which is associated involuntarily with your Cosmic impressions has the warmth of your own understanding. It is, in other words, self-evident.

One can go astray in interpreting Cosmic messages when he insists upon interpreting

them in the light of his personal preferences or biases. A Cosmic impression, the voice of the inner self, as we all know, may be contrary at times to what the decisions of our reason would ordinarily be. If we, therefore, seek to alter the intuitive impression which always comes to us without the labored processes of our reasoning, we most assuredly affect detrimentally the Cosmic impressions. Let us again resort to our analogy of the perforated music roll to explain this. The perforation of the roll is done to conform to the composition of a professional, or perhaps even a master musician. If we make slits in the roll arbitrarily, we distort the true interpretation of the master.

We can advance the value of Cosmic guidance to ourselves only by enlarging upon self. In other words, we must extend our experiences through study, contemplation, and meditation. As we do this, we become attuned with the Cosmic Mind. We then give it the opportunity to *reorganize* our thoughts as Cosmic impressions. As a result, they have more vital importance to us. The person who is continually *objective* may gain an accumulation of knowledge as worthy material to be reassembled by Cosmic impressions, but he is never passive enough to allow the finer impulses of the Cosmic to motivate him.

In conclusion, we would say: Do not be so concerned about the interpretation of your Cosmic impressions—as you realize them, so they are. Be more concerned about the way to attain more of such impressions.—X

Is Vivisection Justifiable?

A frater, an eminent physicist and a Rosicrucian with unusual mystical insight, brings to our Forum a highly controversial question: "Is medical experimentation on living animals permissible? It is my conviction that we should consider this and similar problems dispassionately without allowing our love for animals (which I share) to interfere with our reasoning."

The practice of vivisection, or rather, experimentation on living beings, dates back to antiquity. The oldest specific record of such experimentation was that conducted in what was known as the Alexandrian Museum during the Hellenistic Period. This Museum was unlike most institutions which bear that title today. The most appropriate

comparison is that of a large university with its numerous colleges. One of the colleges, or departments, of this museum, sponsored by the Ptolemies, Greek kings of Egypt, was devoted to medicine, surgery, and research related thereto. An extensive study of the human anatomy and physiology was undertaken. In an endeavor to learn how the various organs of the body functioned, living human beings were experimented upon. For this purpose, criminals and prisoners were made the victims of vivisection practices. Since anesthetics, as we have them, were not known, the screams of pain of the subjects of this experimentation, history relates, could be heard at a considerable distance from the buildings that comprised the Museum.

From the rational, the scientific point of view, free of any emotional inhibitions, the most conclusive way in which to study the functions of an organism is to observe it in its living operational state. If one did not know how the mechanism of a clock functioned, the removal of its cover and the observation of the many parts in operation would be more informative than speculation about them after the clock had stopped. From a pragmatic point of view, we think that there is no question that medical animal experimentation—in civilized lands, such is not permitted on humans—contributes to man's knowledge of the human organism and its reaction to disease and drugs.

It is appropriate to add that though the term *vivisection* literally means the cutting of living tissue, *all* such experimentation does *not* involve surgery. Vivisection includes, as well, "experimentation on body temperature, respiration, digestion, and actions of drugs." This means, of course, the injecting of toxic fluids and the insertion of tubes and instruments over long periods of time through the natural bodily apertures. Though in many instances the animals (including dogs, cats, rabbits, rats, and guinea pigs) are anesthetized, this cannot always be done. In fact, an unconscious animal would not react to certain types of experimentation so as to produce the conclusive, empirical evidence sought. In some types of research, the use of anesthetics would actually inhibit the functions of an organ or system, and thereby defeat the purpose of the experiment. Therefore, the claim that animals are anesthetized in experimentation

must not be taken to apply generally. The resulting fact is that many animals must necessarily be made to suffer extensive thirst, fever, and the excruciating pain of partially removed organs or the effects of various induced diseases. Such circumstances are as factual as the data that the researchers compile.

The immediate question is not the condemnation of the methods used but rather, whether the ends justify them—morally as well as scientifically. From the scientific perspective, with the facilities now available, no more humane ways could possibly be applied *if* the results desired are to be obtained. There is no question that through such suffering as has been inflicted upon animals in medical experimentation, man has learned considerable of the curative effects of particular drugs upon certain diseases. He has also learned what causes the deterioration of organs and how this may be combatted. Most of the proved vaccines and serums have had a history of animal experimentation, implying, of course, animal suffering and loss of life. These serums and vaccines, however, have been and are instrumental in saving thousands of human lives, both adults and children.

Here again we are confronted, as frequently today, with another example of the conflict of *principle* with *expediency*. It is expedient to alleviate human suffering and to spare human life with whatever is available, whether therapeutic or otherwise. If, as they say in military terminology, human life and freedom from suffering as an objective, falls into the top priority category, then all else is expendable. To accomplish this end, if that is what man wants, all else must be sacrificed to it. From such a premise, all suffering to animals as a result of vivisection in any of its forms would be justified so long as actual sadism did not enter into the practice.

The moral principle involves the question as to whether there should be an exploitation of all man's animal friends, as dogs and cats, in particular, for his own physical welfare. We have domesticated these animals, made of them trusting and dependent pets. Then we violate that trust and dependence by exposing them to experimentation with all of the suffering attendant thereto for the alleviation of our own pains and ills. No number of cases that may be cited as to how

serums have saved thousands of innocent children from dread diseases removes this moral principle, for, as we have said, all such applications of the results of the research are expedient for man's welfare. Moral progress constitutes a sacrifice of *personal* advantage for *principle* and *idealism*. We use the word *personal* here to include not just the individual's particular benefit, but that of mankind as a whole. Shall mankind then sacrifice something of its material advantages for aspiration of an impersonal nature? We laud men who give their lives for a cause from which they do not directly acquire benefit. We cite such examples as being a display of moral idealism. As a race, then, shall we make slower progress toward the longevity of our kind and endure more suffering so that we may display more compassion toward animals? This is the question every individual must answer for himself.

From the rational point of view the reply would probably be: we must sacrifice animal life now; later, the results of our research will contribute not only to man's welfare but to that of animals, as well. As time passes, it may be theorized, less such experimentation will be needed. Thus, for the present, this conclusion would hold: that animals are expendable.

There can be no fixed opinion on this matter that would be acceptable to all people, for the approach to the problem is not the same for everyone. If we approach it wholly from the rational and dispassionate view, then the experimentation—wherever a reasonable effort is made to prevent undue suffering to the animals—is in order. Conversely, if we approach it from the view of *moral and ethical values*, we are not justified in disregarding the higher principles for which civilization has struggled. We cannot rightly sacrifice the faith of those higher animals dependent upon us, for our own physical welfare. The moralist considers self-preservation to be an impersonal drive of nature. It is inconsistent with the conception of divine motive as a sympathetic understanding of the whole life principle. As Huxley said, there is brought into conflict the Cosmic, or the methods of nature, with those of ethics. He defined this Cosmic method of nature as strife and struggle; the ethical method he designated as *sympathy* and *cooperation*.

In some of the leading nations of the

world certain phases of vivisection are no longer permitted by law. In Great Britain, for example, "the practice of dexterity in surgery on lower animals is prohibited by law." Organized societies for antivivisection have taken two positions in their protests. One group are opposed to any kind of animal experimentation; the other, wish to prohibit such practices on dogs and cats only.

Dogs, for example, have a high degree of intelligence and *self-consciousness*. Of course, this self-consciousness is considerably less than that of man, though it does have certain parallels. A dog has a sense of guilt which he acquires from his environment and associations. It is a kind of code of right and wrong behavior. He also comes to include his *friends* in his own self-interest. He displays a consciousness of what will contribute to their welfare or hurt them. He exhibits highly developed emotions. He is able to know the cause of abuse, that is, the source of the suffering inflicted upon him. He is able, by his emotional nature and intelligence, to display an appeal for help and to solicit assistance from those beings upon whom he has placed his reliance. The dog is willing to sacrifice his life for those humans he loves. He cannot understand the disregard for his feelings, the suffering he is made to endure by humans. To persist in inflicting such suffering upon dogs requires a suppression of those sentiments that constitute the moral fabric of humanity. Man can reason his right to do what he does in terms of expediency—but is he right in giving his reason complete domination over his emotional and moral sense? Are the ills of our present world in good part the consequence of too much calculation and too little *compassion*? What price shall be paid for progress or how shall human progress be judged?—X

False Conceptions About Membership

The preliminary instructions sent to each Neophyte Rosicrucian endeavor to explain the relationship of the member to the Grand Lodge. There are outlined the specific objectives of membership, that is, what the member should seek to attain, what is expected of him, and also what the Order promises to do for him. It is reiterated in various places throughout the teachings of the Degrees, that AMORC cannot make one a Rosicrucian. Such requires a personal de-

velopment through study, meditation, and finally, *application*. The essential obligation of the Order is to present to the member those tried and tested Cosmic principles and natural laws which will aid him in attaining the true goal of his affiliation.

There are members who, notwithstanding this elucidation on the relationship of AMORC to them and the purposes of the Order, still acquire false concepts. They enter the Rosicrucian Order with *preconceived* notions of what it should do and will do for them. Many of these ideas are wholly irrelevant to the actual principles of the Order. When, after a few months' time, they find that they cannot defy natural laws or acquire powers to do their bidding—which may be inconsistent with Cosmic principles—they are disillusioned and disappointed. They do not realize or will not admit the inconsistency of their objectives and demands. Instead, they become critical of AMORC and often charge that it has failed to perform its obligations. Of course, these instances are very much in the minority. But it is advisable to consider their circumstances.

Occasionally, there is the member who makes the accusation that the Grand Lodge no longer gives personal attention to the members. One frater in South Africa has said that the large membership of AMORC today means that it cannot answer personal letters any longer and that all the correspondence is formalized or mechanically reproduced. Such a statement is a generalization; it is unfair because it is *unfactual*. During the year 1953 just past, for example, some 85,000 personally dictated letters were directed to members of AMORC throughout the world! Aside from the item of postage in connection with these letters, let us realize the cost of labor involved in reference work, dictation, stenographic transcriptions, and the like for 85,000 distinctly *personal* letters. Such letters were of a nature that no formal communication or mechanized letter would satisfactorily answer them. Obviously, if the Department of Instruction were answering all letters by forms, as the frater stated, we would not need the large staff of assistants which we have, and at tremendous cost.

We have learned that some few members have an exceedingly impractical mind and, therefore, have an unreasonable view of their membership relations. They are of the opinion that every letter which they write

to the Grand Lodge or the Department of Instruction must be personally answered. Let us look at the matter in this way: which does such a member want or *need most*, the information about which he writes or the personally dictated letter? After all, if it is sociability he seeks, then the letters to him should not even be personally typewritten but rather, handwritten—which would, of course, be an impossibility.

Let us take the example of a very common question that is asked by members, though it is fully explained in the monographs. It is whether the student can conduct his sanctum period on other nights than Thursday nights. Also, whether the member may establish his sanctum period on a morning or an afternoon instead of an evening. The answer to these questions, of course, is that any time is appropriate if it is convenient to the member, though we would like where it is possible, to have the member observe the *traditional* Thursday. Now this question occurs in our correspondence at least a minimum of fifty times a month! What is the most efficient and economic way of conducting such type of correspondence? Certainly it would not be efficient to dictate a separate, lengthy reply, and personally typewrite each such letter to each such inquirer. Since it is a common question, the best way would be to answer it thoroughly and then have that answer reproduced mechanically, arranging for a number of such letters to be available for dissemination to all who asked that question. This permits the immediate dispatch of the needed information. To resent such reply as being unsatisfactory and not constituting personal attention is an unreasonable attitude, as most members will agree.

It is necessary, therefore, to prepare a number of such formalized, mechanically reproduced letters to give certain information to the member. Assuredly the individual would not feel offended, for analogy, if his church were to send him a formal bulletin of its activities instead of writing a four-page personal letter to him about them. Our position regarding personal letters is this: if the question asked is unique, and solely related to the individual's membership—that is, if there is no other matter already prepared that will answer it satisfactorily—then, of course, the answer will be *personally* dictated.

For further example, another common question is: what is the difference between black and white magic, and what is the truth about black magic? To do justice to such questions requires a rather long letter, some three to four pages closely typewritten. Imagine the time and cost if this were to be done in just this manner each time this question was asked? Therefore, a carefully prepared discourse on this subject has been reproduced and it is economically and quickly sent to the member wishing such information. It has frequently happened that a member has asked four questions in four separate letters over a course of the same number of weeks, and that each answer from the Department of Instruction to him has been formalized instead of being a personal communication. This signifies that his four questions happened to fall into the category of those which are commonly asked. Nevertheless, the answer to each question would be a very adequate and comprehensive one.

Again, a member, because of misunderstanding, may be unjustifiably offended because he has received no answer to his question at all, perhaps receiving only a simple statement that his question cannot be answered. There are a number of subjects which, frankly, lie entirely outside the scope of Rosicrucian membership. They are questions which AMORC should not answer because they are in no way concerned with the Rosicrucian teachings or the objectives of membership. The Order just cannot take valuable time necessary for its true work to answer questions that may be equally as well answered by outside authorities whose duty it is to answer such inquiries. Questions of this latter type concern, for example, the sale of real estate, the making of inventions, advice on legal matters, opinions on new books, controversial discourses on the merits of the various religious sects, requests for interpretations of the Bible, questions about political candidates, advice on whether to buy or sell various properties, and the like. To answer these questions would take time, we repeat, from the answering of correspondence which is strictly of a Rosicrucian nature.

Again, a further word about the function and duties of a Class Master is in order. A Class Master is a duly qualified Rosicrucian member of the Grand Lodge staff who has been trained to answer the correspondence

from members of one or more specific degrees of study. He is thoroughly conversant with all of the subject matter, the teachings contained within the monographs of the particular degree assigned to him. A Class Master does not write each monograph each week before it is disseminated. The monographs fall within the *doctrinal* category of AMORC's activity. The Emperor is the doctrinal head of the Order. With his special assistants, he determines the content of these monographs, any additions thereto, and clarifications. The Class Master cannot, as any intelligent person would realize, meditate upon and individually attune himself with each one of the members he must serve each week. Such would mean that he could not possibly answer their correspondence. Furthermore, as Rosicrucians are rational persons, they will understand that we do not meditate at those times when other facilities and means are at our disposal. We leave meditation for higher functions and for that illumination which cannot come to us from perception and reason.

For analogy, a staff member will not meditate upon what may be occurring in another part of the building when he could walk there and in one minute see objectively what is transpiring, or learn of it by telephone. Such a use of our meditative powers would actually be an abuse of their Cosmic and exalted purpose. The staff members, such as Class Masters, do participate in meditations and in the psychic functions of our rituals and convocations. In performing their administrative duties, however, they use the faculties adapted to those purposes.

One member was quite perturbed when he learned that the respective Class Masters did not meditate upon the contents of each monograph just as it was being mailed to the student. However, this same member thought that more time should be given to personal correspondence! How could these two extremes be reconciled—devoting hours to unnecessary meditation and at the same time conducting added correspondence?

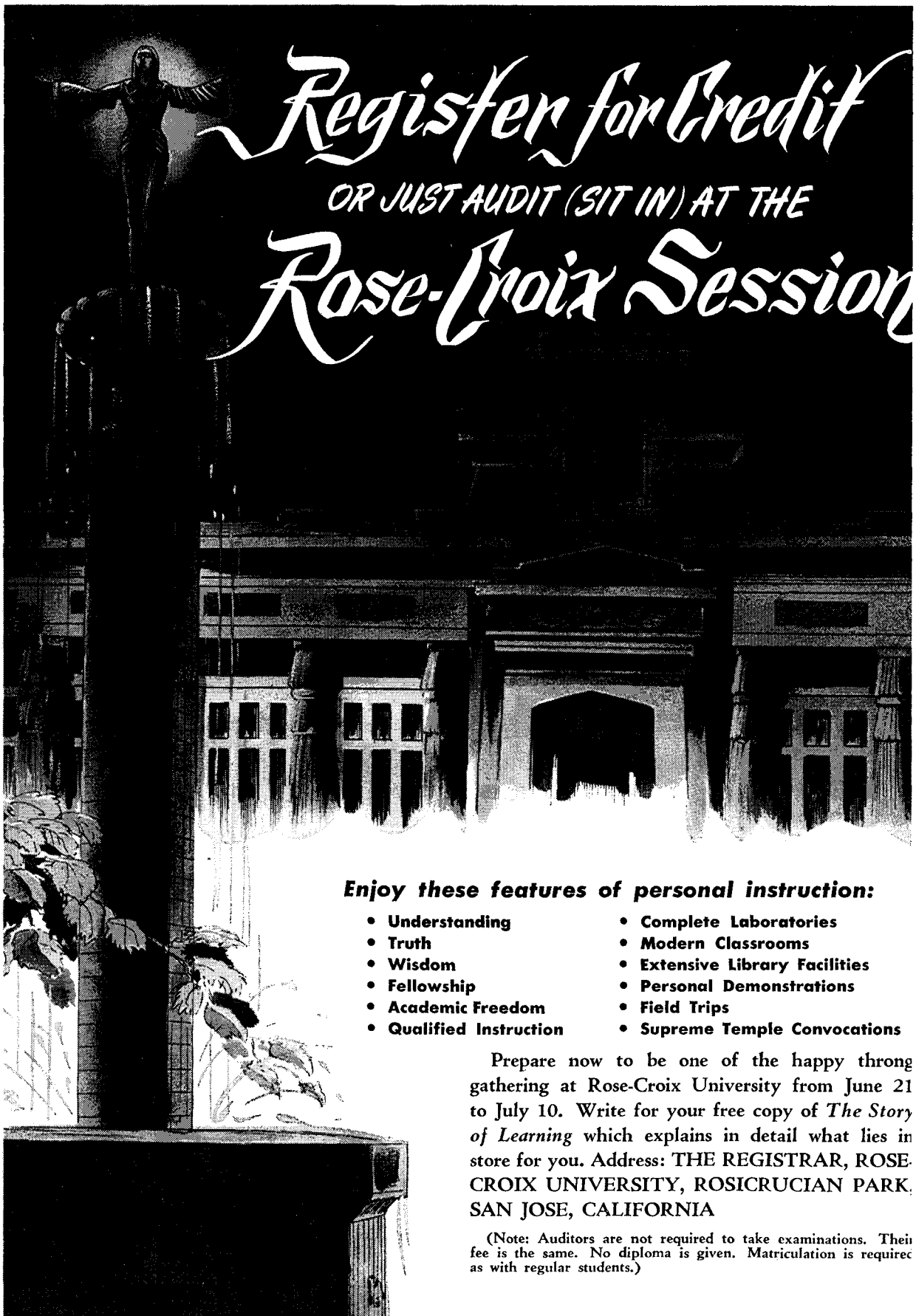
One reason why we have our *International Rosicrucian Convention* is to give hundreds of our fraters and sorors each year the opportunity of personally experiencing what is being done at Rosicrucian Park in their behalf. They visit our Research Library with its rare books; they see the Editorial Department where a staff gives constant attention

to our literature, as publications and books. They then visit our laboratories and see our Science Museum and Planetarium. They interview technicians, who prepare science demonstrations and others for inclusion in the monographs, and special films for Lodges and Chapters. They visit the large Correspondence Department where dozens of stenographers and typists are answering letters to members throughout the world. They see the private offices where the officers prepare special articles for the *Rosicrucian Digest* and discourses which are made available to all members. They are given the opportunity of examining manuscripts, charters and documents from throughout the world concerning Rosicrucian authority and activities. They are shown and told about all new developments under way which are of direct benefit to every Rosicrucian member. When they return to their homes, these members can then tell others whom they know, and who did not come to the Convention or who have never been, of their experiences. We are happy to relate that they are proud of what they found AMORC doing.

We welcome suggestions. If there is anything within reason that we can do and that the amount of your dues contributions will permit, and that is constitutionally proper, please advise us. It will receive immediate consideration. If it is possible to incorporate it in your membership, it will be done; if not, you will be told why. Long-time members, now reviewing monographs and membership facilities of the lower degrees as they are issued *today*, are amazed at the development since they were students in those degrees.

Unlike most large fraternal orders, AMORC does not charge initiation fees of one, two, or three hundred dollars. Further, also unlike most fraternal orders, AMORC has absolutely no additional initiation fees as one advances. Still further, unlike most other societies, AMORC levies no annual assessments to make up shortages or to acquire this or that. Only occasionally have we asked our members for donations, and those were purely *voluntary*. No one's membership status was affected if he could not, or would not, contribute.

These details are being given so that you may have a better appreciation of your membership relations with the Grand Lodge of which you are an integral part.—X



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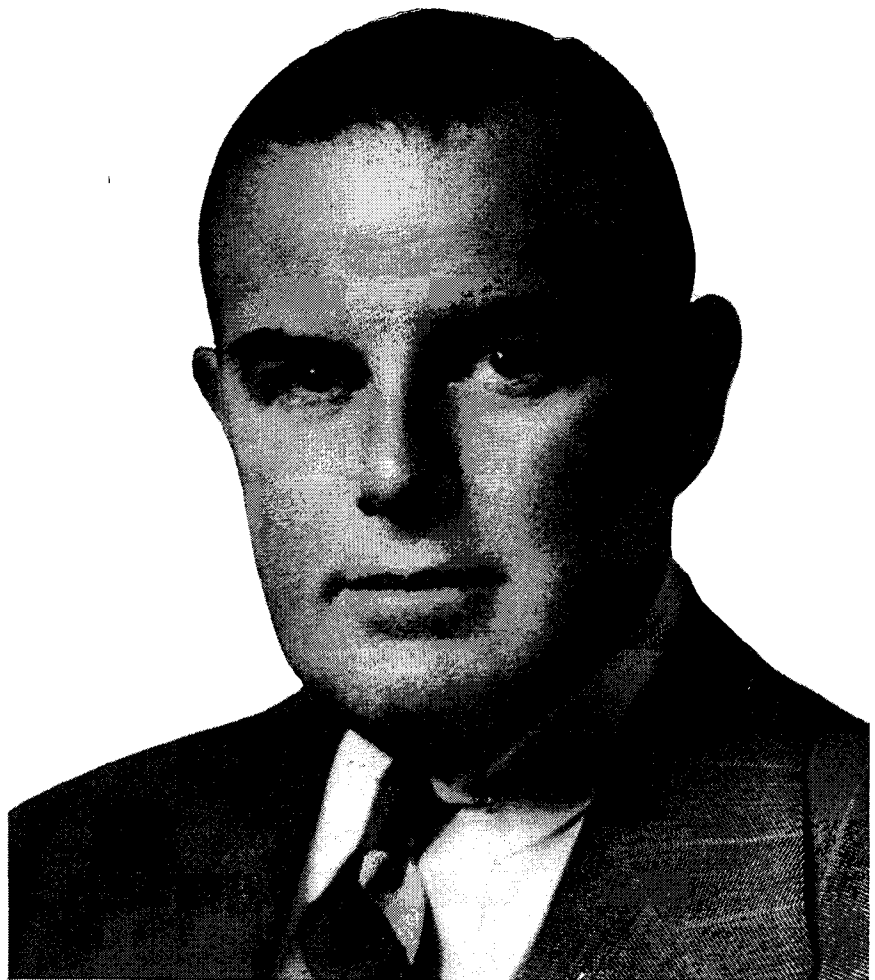
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Rosicrucian Forum

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Joseph J. Weed, F. R. C., Grand Councilor of AMORC for North Atlantic States, U. S. A.

(See page 128)

Greetings!



SHOULD H-BOMB TESTS BE STOPPED?

Dear Fratres and Sorores:

The news that H-bomb tests, recently conducted in the Pacific, have resulted in serious injury to nonparticipants, aroused a storm of protest. This indignation was on a world-wide scale. It was heard not only in the capitals of the world but in the press of many nations. Individuals showered with protestations their respective government representatives and the United States Atomic Energy Commission as well. The Grand Lodge of the AMORC, being international in its scope, received cables, telegrams, and letters from various lands urging that the Order add its voice to the growing dissent.

An analysis of the communications we have received indicates that these strong objections are based on two points. The first is the fear that man has exceeded his ability to control, that is, direct at will, the tremendous power which his scientific researches have unleashed. This fear seems partially confirmed by the fact that the United States Atomic Energy Commission authorities admitted that one test had exceeded, in its range, their calculations for it. There arose rumors which heightened these fears. The crust of the earth might be penetrated so deeply by an uncontrolled thermo-nuclear explosion as to affect the axis of the earth. This, in turn, could or would cause serious tidal waves and other catastrophes. Again it was conjectured that the polar caps might be affected in such manner as to bring about glaciation, that is, a new series of glacial descents. Though there was, of course, no scientific or factual support for such theories, bordering on the fantastic, men did fear the great forces that a relatively few human beings had at their disposal. It seemed as if the fate of humanity, and even the planet itself, was at stake. To quote a letter from a student of mathematics and physics: "Children who play with matches will burn their fingers and may put the *house* on fire."

The second important ground on which the protests are based is a moral and ethical one. To quote another letter: "The far-

reaching criminal error committed by those who plan to explode further H-bombs is that they underrate the danger for the whole globe and think only in terms of their bombs and of 'danger areas'—since they are now obviously operating with the unknown, it is necessary that they be stopped now and forever." The conclusion of the majority of these moral protestations is that man should not develop any instruments, no matter for what reason, which are capable of the annihilation of most of the human race. Man is too morally undeveloped to have such power at his disposal. Humanity is too unstable to believe that it would or could circumvent any malicious use of such instruments, the moral responsibility being too great for the generally pusillanimous character of humanity, at least during this age. It was urged that no further production of such weapons or tests of them should be made.

Is there a middle course? Is there any justification for the continuation of these tests? Government authorities and militarists as a whole are not moralists and, unfortunately, but comparatively few are humanitarians. Their whole rule of function is primarily *expediency*. It was inevitable that such superweapons as the atomic bombs and eventually thermo-nuclear instruments of destruction would be devised. Military history from the time of the ancient Assyrians has shown a race for new tactical methods and weapons which would give one nation or power supremacy over the others. The Assyrians invented organized combat with the use of the phalanx and what amounted to the first tank, this being a huge mobile battering ram with scaling ladders for attacking walled cities. Warriors rode on the clumsy but singularly effective device for those times. The Roman legions conceived and employed numerous weapons and maneuvers which gave them superiority in combat over their foes. It is to be expected that, so long as man cannot transcend war as a means to conclude differences in world so-

ciety, he will aspire to produce weapons which will give him a distinct advantage in any conflict.

It appears absurd to inveigh against the immorality of the use of such weapons as might lay a million persons in the arms of death and not strike first against those factors which cause war. What is the difference to the individual between a localized war with orthodox weapons, in which he and his family are killed or seriously maimed, and a war in which hundreds of thousands are killed or injured at one time? It affords the injured or the family of the deceased little satisfaction to know that in a war not using nuclear weapons there are not as many killed or injured. The extent of the loss of life or the amount of destruction in no way mitigates the effect of war to those who under any circumstances are its victims.

Atomic research was well under way before America launched the first atomic bomb. Much of the knowledge employed in the actual making of the atom bomb was known to physicists throughout the world. German scientists were on the verge of the construction of atomic weapons before the close of World War II, though using another method of approach which, fortunately, was not as facile as that employed by American physicists. Only Nazi Germany's defeat prevented them from ultimately launching an atomic attack. All the combatants, through their intelligence sources, were aware that each was working on such secret *superweapons*. It was only a question of who would attain them first. Such a race was not morally right. It becomes difficult, of course, to ever justify preparation for war. However, from an expedient point of view—while human nature is of such a moral and intellectual state that it finds war a necessary means to an end—it would be suicidal not to strive to develop weapons of a superior nature.

Out of the obvious horror of thermo-nuclear weapons may actually emerge a factor

for peace. The powerful instruments of destruction, ironically enough, may do more to restrain man than his own self-discipline and moral sense can accomplish. For example, two men who are equally powerful in physique *and know it* very rarely provoke each other to actual combat. Their natural instincts of self-preservation engender a sense of caution. Even if they are antagonistic toward each other, they avoid conflict for doubt of the outcome—they are not certain as to the superiority of their individual prowess. So, too, thermo-nuclear weapons have reached such proportions of violence that such would be an almost certain internecine venture for any nation to launch them. The instigator would receive as great damage to his cities and industries and as great a loss of life as the nation he would attack. Restraint then becomes necessary as a preservation factor.

The important element at this time is the *psychological one*. Each possible combatant, each who has such weapons or is feverishly developing them, *must be made to know* that his rival has them. Not only must it be announced that such an achievement has been reached but the effectiveness of it as well must be realized by leaders of the various nations and the populace at large. This can only be accomplished by such tests as were recently conducted in the Pacific and earlier in the State of Nevada. Allied Intelligence knows that, no matter how close their screening of the observers admitted to the scene of operations in the Pacific, there is a good possibility that enemy agents were there, under one guise or another. Therefore, they at least had access to such displays. They were silent observers. They saw the horror of the tremendous forces unleashed; the potentiality of the weapon, its destructive power, would not be lost on such trained witnesses. They would know that the allied nations have the means of striking back with an almost unlimited power of destruction. Such

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becomes a *stupendous psychological deterrent*.

America, unfortunately, has learned the psychological lesson late or at least failed to take advantage of it previously. It is our opinion that the terrible destruction and loss of life to noncombatants in Japan might have been averted and the United States not have the stigma of launching the first atom-bomb attack in history, if the psychological stage had been set first. If the bomb could have been exploded where it could have been observed by the Japanese military or Intelligence agents, in a setting revealing its vast destructive power and without great loss of life if any, it might also have brought an early conclusion to the war. At least America *would have tried* the humane way. That is now history. There is no point in estimating the moral consequences of the event. There is reason to believe that the present tests, notwithstanding the loss of life of what might be termed innocent bystanders, have achieved advantageous psychological results—at least for the present. Any temporary respite, even a few months, from a global thermo-nuclear war affords the possibility for men to regain, in the interval, their sanity so as to realize the futility of such a venture.

Most certainly, the development of the H-bomb has reached such proportions that large scale tests will soon be impossible. There will be no area vast enough to assure security not only for the experimenters but others not involved. In all probability future tests will be but phases of the more complex device. The full results to be mathematically calculated from such partial experiments.

Fraternally,

RALPH M. LEWIS,
Imperator

Pantheism or Monotheism — Which?

A frater brings to our Forum an interesting topic. He asks: "What has caused an apparent shift from pantheism to monotheism, that is, what changes in man, during ages past, have caused him to unite his gods or to entirely change his scheme of deities to but one supreme being?"

Though pantheism, the belief that God pervades all things, may be traced to remote antiquity, there is reason to believe that *polytheism* preceded it. This latter is the conception of a plurality of deities. The gods

at times were conceived as being of equal rank but, among some sects, they were arranged in a hierarchal order. The most important deity was at the top of the graduated scale and those, whose powers were thought to be less, were ranked beneath. This latter system of polytheism was called *henotheism*.

If we consider primitive reasoning, as we experience it today, we find therein the pattern of thought which most probably gave rise to polytheism. It is difficult for the simple mind to conceive "unity in diversity." The manifold expressions of the phenomenal world in their appearance give little evidence of any underlying unity. It would seem almost a radical thought, not to be borne out by ordinary observation, that all things could possibly be rooted in related primary causes. There must be, it would seem, a number of independent causes for an equal number of apparently unrelated phenomena. The early causes which man attributed to reality were not mechanical or, as we would say, natural. They had to him a kind of teleological quality—that is, not pure mind but as following from the intent of some being. At least almost all the phenomena was thought to be purposeful. The very forces of nature were thus apotheosized; they became gods. The results of these forces were thought to have been planned by the intelligence which was either resident in them or which was behind them.

The more some phenomenon of nature directly affected man, either beneficially or adversely, the more importance as a deity it would have to him. The prominence given to certain of the gods and the rivalry for the power of their respective priesthoods gradually reduced their number by elimination or merger. This is particularly noticeable in the religions of ancient Egypt, for example, where there was rivalry between the priesthood of Amon at the ancient capital of Thebes and that of Ra at Heliopolis. Devotees of a particular god would eventually, in their inclination toward the unity of all reality, come to attribute more and more of nature's manifestations to him. Eventually, as in the instance of Ra, the deity became the creator of all. From this emerged *monotheism*, the conception of a *single deity*.

In monotheism, however, a conception of duality may also exist. A god may be the creator, but he is separate, distinct from

that which he creates. He transcends the world, both animate and inanimate. In other words, there is *God* and there is also the *world*. In the latter, namely, the world, man is included. Still another distinction must be considered in relation to monotheism and that is deism. In this conception, a deity is not only thought to have created all but he absolutely transcends the world he created. In other words, he is aloof to matter and to man. He is not immanent within them. He does not extend himself as a power or as a mind to direct the developments that occur in the world. Things, as creations, occur not by God's direction, according to this view, but rather as the result of causes which He once established. His mind is not planning and directing the phenomenal world. The theist, conversely, is one who believes that not only is God the primary cause of all, but that His intelligence is immanent within the world as a controlling power, as a *will*, as a continuous purposeful force. God, to the theist, is the moving factor in all events of man's life and in material creation.

This duality of monotheism may be better explained by simple analogies. First, a single god is thought to be the creator of the universe. All phenomena and realities of the universe are the product of his creation. They are like figures that a toymaker has fashioned. Now, according to deism, once these objects have been constructed, they must function according to their own mechanism as originally provided by the maker. He need not concern himself further about them, as he originally conferred upon them their power. The toys then are quite detached from their maker. In fact, they no longer need his intelligence. On the other hand, theism takes the position that the creator does not remove himself from his creations. Their functions are continuously dependent upon his applying his powers to them. We again use the analogy of the toymaker who must wind his toys from time to time and put them into motion, conferring upon them the very power by which they exist. Their actions are, then, always the consequence of his will.

Theism is contiguous to pantheism when the will and power of the god are thought to pervade his creations so that the deity, in consciousness and purpose, is one with them. Pantheism is closely identified with *monism*,

that is, a single or all-inclusive cause of reality. Another way to put it is that this cause is in all things. It is never separate from its effect and is part of the effect; there is no separation, such as god and the world, but rather just a *universal Divine principle*, expressing itself in the various ways by which we know reality. Monism may also be conceived as a mechanical cause instead of a teleological one. In other words, it may be thought of as a concatenation of material forces without will or mind which, in its actions and reactions, brings forth all.

Pantheism may be traced in India to 1000 B.C., and to Brahma of the Hindu religion. Brahma being the supreme creator who, as a moving power and mind, enters into the substance and reality of all things. Brahma was identified with the universe; he was creative mind, all things being manifestations of him. Plutarch, in his history, discloses that the Temple of Isis bore this inscription: "I am all that hath been, is, or shall be, and no mortal has lifted my veil." Here too, then, Isis was the creative power of all, existing within all.

Among the Greeks in the 6th century B.C., pantheism was extant in the philosophy of Xenophanes, Parmenides, Heraclitus, and Cleanthes, the Stoic. According to Stoicism, there is a universal rational principle; the logos or law of this principle pervades all. In matter, this principle constitutes the very laws of nature; in man, it is what we call *soul*. The latter enters by the breath, pneuma or breath constituting this rational principle. Thus God is in all things as their soul or their very essence. God is to be found in reality, not apart from it, according to Stoicism. This is pure *pantheism*.

The word *pantheism* literally means "God in all." It is said to have first been used by the deist, Toland, in 1705 in referring to the philosophy of Spinoza, the latter being considered the exponent of pantheism in his century. According to Spinoza's doctrines, "everything is a fragment or mode of God." Spinoza, being abstruse and beyond his time, was execrated by the orthodox religions. Hegel was also considered a pantheist. To him there is a plan of development that exists throughout all reality. Each thing must not be taken by itself, but becomes real only as we experience its connection with the whole. God, then, is in the whole of reality. We grow in the realization of God as we

find his nature manifesting in each experience which we have of reality—experience, reality, and God being coexistent.

Orthodox theism, as in the Christian sects, opposes pantheism, and in its intolerance has even identified it with atheism erroneously if not maliciously. The principal reason for this is that pantheism is said to obliterate the personality of God. The primitive concept that God is humanlike in form, or at least in attributes of mind, finds ready acceptance among many peoples. It makes God more *finite* to them, while at the same time they profess His omnipotence and omnipresence. It is difficult for the average person to embrace an abstract reality. They cannot intimately relate themselves to a mind or a moving principle as an underlying Divine factor. They must feel that their attention can be directed to an external remote power that is nevertheless centralized, just as they would appeal to a judge on the bench.

Behind all this lies the psychological principle of *dependence*. Man is conscious of his ignorance and his fallibility. In adversity, he wants to believe that he can put sure dependence upon a transcendental power, as a benevolent, forgiving being that will protect him or bring about a solution to his problem. If God is conceived as an all-pervading intelligence that is part of man himself and the reality of his existence, whose function man must know and abide by, too much self-dependence is required of the mortal. He retreats from such an idea, fleeing from a wholly personal mastership.

True *mystical pantheism* does not proclaim that the sum of all reality, the totality of things, is God. As an Islamic mystic has explained, God, being infinite, no collection of particulars is He. However, all things are of God, as a mind, not as a substance or limited being—His intelligence, His very creative power, constituting the essence of all things. Every thing, a grain of sand, a flower, the sea, a star, is but a ray of the universal light of God. Thus God is not remote. He is consciousness in living things and He is the very phenomena of matter as well. All of these things are but attributes of His infinite nature. All the manifestations known to man or which he could ever know are in the whole of Divine reality. They are but modes of expression of Him. Thus we approach God through understanding, appreciation and reverence of His nature as we find

it in experience, in the things we touch, see, hear, and smell. Since we are closer to ourselves than to other things, the pursuit of our noblest aspirations, as well as the indulgence of our moral impulses and our spiritual inclinations, constitutes our communion with God.

In the Upanishads there is this most appropriate reference to the universal, the pantheistic nature of God: "as the mighty air everywhere moving is rooted in space, so all things are in me."—X

Our New Cover

When our late Emperor, Dr. H. Spencer Lewis, conceived the *Rosicrucian Forum*, it was his intention that it be kept as simple as possible in its physical arrangement and appearance. We presume that most of our Forum readers are aware of the manner in which this publication came into existence. In those years, much of the correspondence from high degree members was answered directly by the Emperor. Subsequently, of course, it was necessary for him, as now, to have trained assistants to answer the greater volume of correspondence. Many of the questions he answered were intensely interesting. He thought it was unfortunate that the answers to these questions and the information which he gave should be limited to the relatively few to whose letters he could personally make reply. He knew that there were many members of the same degree or class in the Order who might not have asked these specific questions but would welcome, as well as need, the information which he gave. Consequently, he conceived the idea that his answers and the questions themselves be incorporated in an official publication entitled *The Rosicrucian Forum*—furthermore, that this periodical be issued *exclusively* to members. In other words, it would be a private publication.

Dr. Lewis decided, as well, that *The Rosicrucian Forum* should not be indiscriminately issued to all members but that those who desired this additional information and instruction should subscribe to it at a nominal sum. So as to include as much knowledge, as much unusual information, as possible within the limited number of pages, he also decided that the periodical should be kept free of illustrations, photographs, and adver-

tisements. Only the back cover is used for advertising the services or books of the Order.

The front cover and format have been unchanged all these years. We have now made a change, principally in the cover. It is still conservative, it is still relatively simple, but its appearance is now more in conformity with modern design and type faces. We hope you will like its appearance.

—X

Sanctity of the Home

A soror rises to address our Forum. She says: "Will you elaborate on the meaning of the term 'sanctity of the home,' as used in the Neophyte Oath? Discussions with others have revealed a great difference of opinion as to what is a proper Rosicrucian home, what are proper marriages, and home habits. When is a home without sanctity?"

Though there is a common exchange of the words *house* and *home*, actually there is, psychologically, a considerable distinction between them. A home includes a dwelling or shelter but every house, in which people reside, does not necessarily constitute a home. When persons establish a home, it is intended to be more than a protection against the elements or a place where such requirements as privacy, sleep, and food may be had. They intend it to be a place where the family may engage in a certain relationship to their mutual advantage. A home must reflect the mental, cultural, and spiritual interests of the individuals who reside within its physical structure. A home, then, consists of the creation of an intimate environment. It is an environment not dictated by or the consequence of any external compulsion. If individuals are obliged to act or behave in a place other than by their own motivation, it is not then a home.

We may liken a home to a *microcosm*, that is, a small universe of which the individual personality is the sun, the solar point. He radiates in a home his feelings; he expresses them in form and color aesthetically, and emotionally and instinctively, in accordance with his understanding and the development of his personality. Where an individual or family are not inhibited by circumstances beyond their control, the home, in its atmosphere, physical order and appearance, routine behavior and customs prevalent within it and the idealism displayed, religious or

otherwise, signifies a specific conception of life. To the people therein their mode of life, which the home exhibits, is their personal idea of the value of life. It is not that each home wholly represents the idealism which the family hopes ultimately to attain. It will, however, if there is agreement among the members, indicate their mutual aims. A home may disclose literary interests by an extensive library. It may also reveal a love of the arts by well-selected musical recordings or musical instruments. Again aesthetic tastes and love of harmony may be disclosed by a judicious selection of furnishings and appointments, even if inexpensive. Creative tendencies may be evidenced by a home workshop, a photographic darkroom or some other hobby requiring imagination and skill. Character is likewise evidenced in orderliness and cleanliness. Comfortable chairs, good lighting, and ordinary conveniences show pleasure in simplicity and a tendency toward introversion. A house that lacks these elements fails to exhibit *lived-in* qualities. Without these qualities there is an indication that the place is but a shelter, that the real interests are extroverted, being away from the home.

The home that has a *sanctum* or a religious shrine, or a prominent display of philosophical and mystical symbols, discloses the spiritual idealism of the members of the family. We all objectify in some way our immanent feelings. We cannot completely immure them within ourselves. We give our ideals form in our behavior or by the creating of some object which represents them. The home is, then, a *mirror* of the character and personality of the individuals within it.

Before a place can become a home, the individual within it must have the freedom of self-expression. No one wants to display his innermost feelings, beliefs and aspirations, except in sympathetic surroundings. We will not subject that which we love, or for which we have fundamental attachments, to abuse or to an environment which we believe will detract from it. We do not, for example, place a photograph of a dear friend on a post in front of a house where it may be defiled. Such would constitute to us a sacrilege of the sanctity of that friendship. Therefore, that which represents our finer moral and ethical feelings has a sanctity or a sacredness to us. It is sacred because

it has the lofty quality of goodness which we associate with spiritual or immaterial things. Where a member of the family is not permitted this self-expression by others, no home has been established for him and there is no sanctity. The sanctity, the sacredness, of a home evokes staunch defense and self-sacrifice for it. A man defends his home not just as a piece of property but as a way of life.

Since most dwellings have more than one individual residing within them, the compatibility prevailing among these persons will signify whether they are truly homes. If one member of a family imposes his whole personality upon the others, no matter how creditable his habits and ideals, that harmony and exchange of personalities, that natural freedom which connotes a home, does not exist. Just as there are differences in personalities which reflect different mentalities and cultural backgrounds, so homes, a construct of these personalities, will vary. A home may conform to the psychological elements of which it consists and yet be not acceptable to other individuals. We have all visited homes where the members thereof were evidently quite happy in their surroundings, yet there was much about the environment that was lacking in our conception or ideal of a home.

A Rosicrucian home is not basically different from any true home except in one particular characteristic. It must provide some facility and time, in the routine of living, to permit the individual to inquire into the mysteries of being—those of the Cosmic and of himself. If the individual is not able to find at least one hour a week to devote to the consideration of his moral and intellectual interests, to study and meditation, the home then defeats the very purpose of his Rosicrucian membership. A Rosicrucian home is one whose conditions are compatible with one's Rosicrucian interests. Since all members of a family are not necessarily Rosicrucians, the one who is must not seek to dominate others with his interest. He or she should, of course, provide for the study and ritualistic requirements of his membership. However, at the same time he must arrange *his sanctum hours* so that they will not interfere with the mutual family interests, that is, those certain common interests constituting the basic requirements

of the home, as we have noted. All members of the family, because of difference in sex, age, and personality, as well as experience, will not have similar interests but they must have some in common and respect those pursuits of others which are different.

Where there is an intellectual and sympathetic relationship existing between members of a family, as love and mutual respect, there is then a theatre for the full psychic expression of the members of the home. Such a home is sanctified—it is blessed and made sacred by *Peace Profound*.—X

This Issue's Personality

In accordance with our announced policy in the preceding issue of the *Forum*, we bring you another outstanding Rosicrucian personality, one who has made Rosicrucian history *in our time*.

Frater Joseph J. Weed is representative of the modern mystic. He is a successful businessman, one who is obliged to meet executives and professional people on a practical plane each day, yet he exhibits a profound knowledge of mystical philosophy and metaphysics. He is proud to declare that Rosicrucian principles and mystical philosophy have played no little part in molding his life and providing him with the inspiration and initiative exhibited in his business activities.

Frater Weed was born in New York City in 1901. His major education was acquired in that city, and he graduated from Fordham College in 1923. Married and the father of three children, his early business experience was in the advertising-and-sales world. In that capacity he was associated with a large newspaper organization. Subsequently, he entered radio broadcasting and is now the executive head of Weed and Company, sales agents for broadcasting stations.

Baptized and reared as a member of an orthodox religious sect, Frater Weed began an individual and liberal study of mysticism while still a young man. This inquiry gave him a deeper insight into his religious faith and, as well, led him to the portals of the Rosicrucian Order in 1932. He affiliated with the New York Chapter in 1937, later being appointed its Master. With the passing of the years, he became a trustee of what is now the New York City Lodge. He served

in that capacity until 1943. A year later he was appointed by the Grand Lodge to be Inspector-General of the A.M.O.R.C. for the State of New York. He now holds the office of Grand Councilor for the North Atlantic States.

Frater Weed is looked upon as a friend and counselor by the officers and members of the New York City Lodge and by the other lodges and chapters in his area. His sincerity and comprehension of the Rosicrucian principles are a byword among the members. Frater Weed has made it a point, in his frequent business journeys to and fro across the nation, to attend lodges and chapters in the cities he visits. He is always a welcome member of any lodge or chapter rally program, his realistic and well-delivered talks being long remembered.—X

Evolution and Growth

The entire concept conveyed in the meaning of evolution concerns growth, but seldom is an analysis made of the process of growth. Growth obviously must mean that a change is taking place from one state to another. Evolution in the biological sense concerns the development of plant and animal life from simple single-celled organisms to complex systems as found in the higher forms of life. This phase of evolution concerns physical growth. It is the biological history of the expression of life in its physical form. The details are unimportant here; they concern theories and interpretations of the subject, placed upon it by those who have observed and studied it. Evolution in the field of biology is only one phase of the subject and to limit it to its relation to physical structure is to gain only a part of the picture. Life is more complex than the matter that limits it. Evolution takes place in the ethical, moral, and spiritual phases of life as well as in the physical. It is because evolution is possible in these fields that the human being has become distinctly separated from the other life forms.

In so far as the physical is concerned, man in some ways is not far removed from the biological phase of evolution. He is not yet a perfect organism; he is not yet completely adapted to the physical environment in which he lives. When compared with the time that life has existed on earth, the cul-

tural achievements of man are not of long duration; that is, man's cultural achievements have taken place in the last few centuries, whereas the evolutionary process has covered a period of thousands of centuries. Man falls short and is found wanting in his ethical, moral, and spiritual attainments because these are the most recent phases of his evolution. He is constantly drawn back into the physical phase of his development, and it is through effort that he achieves a civilization in which his time and effort can be directed toward the evolution of higher virtues.

In these facts, we see that at all times there are functions within the human being which are the result of conflicting forces. In this analysis, man is the example of the animal trying to be human. We are physically little different from animals, but yet we have the intelligence and ability to deviate from the pattern of mere physical or animal development. When civilizations have come to an end, history shows that man has gradually moved backward to attitudes and behavior more closely associated with the animal than with the human, because it is only among somewhat evolved human beings that we find those expressions which broaden the distinction which separates the biological from the ethical or the moral.

Within the structure of the animal, instincts are deeply seated. Animals act not so much from reason but as a natural reaction to their environment instinctively implanted within their being. At the human level, instincts become secondary; the instinct is transferred to rationalism. The human being is in a position where he must think for himself, and thereby determine his action. He does not depend upon instinctive urges to direct him in all the course of his life. This illustrates the first and most important step that separates animal evolution from human evolution. Man becomes a thinking, independent creature to the extent that he evolves the ability to use his mind. Accompanying the instincts in the animal, the emotions exist in limited form. The animal shows anger, contentment, and fear, as means of asserting self-preservation of itself and race. Within the social structure of a group of human beings, these emotions can no longer be permitted to be a spon-

taneous accompaniment of animal instinct. They must be developed into controlled behavior—that is, modified by the reasoning which takes the place of many emotions.

We might accept, as a premise, that within the Cosmic scheme, there exists the brute force which constitutes the animal individuality and that this underlying force asserts itself throughout all manifestation of life. The human scheme in contrast is at times in a position to work against the underlying tendencies of animal behavior, because when the human being, through the exercise of intelligence directs his concern toward the well-being of his race and of society, he brings into focus the ethical, moral, and spiritual problems which are still comparatively new in the whole scope of evolution. Man finds that he must tenaciously hold to these ideals or they slip away, and, in so doing, cause life to revert to an animal-like level.

When man plants a garden, he is altering a certain environment where plants and animals, including insects and all forms of life, live within a certain community without intelligent human direction. Man enters and disrupts that community; he uproots the plants that are growing in the area which he has selected to cultivate. He destroys some of the lives of the insects, worms, and small animals that live in that biotic community. He builds a fence around that area. He cultivates the ground and sows the seeds of other plants with which he is more personally concerned because of their practical use for food or for their esthetic value. As long as he works with this garden, as long as he cultivates it and relentlessly weeds out the plants that he does not want to grow there, as long as he kills the life forms that might choose to live upon the plants which he has put in place of those that previously existed, he can, by the exercising of his intelligence and of his strength, maintain a new biotic community. This community of plants and animals, even though in the small space of a home garden, has completely replaced the life that previously existed there, but it is maintained only by human effort. If the man who plans and cultivates this garden moves away or loses interest, within a very short time, the plants that he has tried so hard to establish are crowded out by the

reappearance of the plants which were originally there or by others that may come in to take their place. The area that was his garden reverts to its so-called natural state. The more crudelike forces of nature seem to always be ready to take over that which man has modified.

There are among the naturalistic philosophers and scientists those who believe that the ethical, moral, and spiritual attainments of man are like the artificiality of his cultivated gardens; that is, they are like a veneer. These virtues wear out easily, and, lacking the cultivation, man easily reverts to his animal nature. History would seem to bear this out, but that this may be a fact is no proof of the possibility that evolution is not still in the direction of man's ethical, moral, and spiritual growth.

In the biological history of the earth, there was a period of many thousands of years when reptiles were the dominant forms of life. Many of these reptiles were huge, and it would have seemed to an observer that they were the dominant form of life and had so adjusted themselves to environment that it would have been illogical to think that they could be replaced. Had there been philosophers in that period, their conclusions would have been that hope for any higher form of life would have to be abandoned. That period was a good many thousands of years ago, and we know that for a long period of time, reptiles have been a subordinate form of life.

In comparison to the span of the age of reptiles, man has dominated the life scene on the earth only a comparatively short time. It is therefore impossible to judge future evolutionary tendencies by what may seem obvious facts of the moment. One type of life has replaced another throughout the evolutionary scheme, and in spite of the still existing tendency for man's more cultural accomplishments to easily revert to an animal-like scale of living, this is no proof that the present accomplishments of man have reached their fullest possibilities. There is no reason to doubt that evolution cannot proceed to a higher, a more intelligent, concept of living.

If human intelligence has value in the eternal realities, it must be for the purpose

of developing man in those channels which take him farther and farther away from the brute forces that will control him if he allows them to take the upper hand. Evolution must be viewed from a distant point. It cannot be appraised in terms of day-to-day existence. A century, or even a thousand years, will not serve as a unit of measurement in terms of evolution, but that evolution has taken place is evident from any elementary text in biology.

Evolution is always away from past tendencies. It is away from the limitations of the simple forms of life to more involved ones. Evolution enhances those characteristics, physical or mental, that have improved the manifestation of life, and leads toward ethical, moral, and spiritual attainment of human beings. The method or procedure is by means of exercising the abilities of intelligence that cause man to be freed from the limitations of the animal drive. This constitutes the process of the acquisition of knowledge and, if man follows through in this process, the next step is the application of that knowledge whereby it becomes usable and an actual tool in his hands.—A

Knowledge and Application

Knowledge in itself is impersonal regardless of the value we may place upon it, and regardless of how we strive to attain it. Knowledge remains something outside of us until it is experienced. In a sense, knowledge stands passively by. It must be understood and made into experience. Usually it is conveyed to us through the printed word or the oral expression of another individual. All the physical senses provide the means for obtaining knowledge. They are the contacts which we as thinking entities have with our physical environment. Knowledge obtained through the physical senses, those channels which are the outlets or connections between our minds and the external world, are not enough. Man to accumulate knowledge and acquire the ability to apply it to his evolution desires to gain further means to that acquisition or to gain as it were a sixth sense. This sixth sense would be the means of acquiring knowledge intuitively, that is, from the spiritual environment, in order that it might complement the knowledge which comes by way of our physical senses. We

always realize, nevertheless, that knowledge which is new knowledge is external. It is something that must become conscious by some process, and then applied and experienced.

Regardless of how we acquire knowledge, or what our concept of knowledge may be, we must never lose sight of the fact that knowledge in itself is not as important as what we do with it. Regardless of how far we may have advanced in any subject that we study or in any skill that we attempt to attain, application and practice are in one sense of the word more important than knowledge itself.

A little knowledge, properly applied, is more important than a tremendous amount of knowledge learned and not utilized. Application is the means by which knowledge becomes an intimate worth-while possession. It is our way of using the knowledge which we have learned that brings the satisfaction of achievement, and makes us, as it were, almost unconscious of the knowledge itself. And, also, there is the feeling that the effort expended has been worth while.

In order to be able to apply the knowledge which becomes conscious experience, we have to develop techniques that will change it from a collection of facts or ideas into actual practice. We find it necessary to consistently increase the means by which we do this; that is, in the process of learning, we also must be always alert to the means by which a learned fact will add to the richness of the experience and therefore place us in a position to gain and utilize further knowledge. We have to practice those procedures which make it possible for us to draw upon our already accumulated knowledge in a more or less conscious way and develop habits and patterns that compose our conscious life. It takes practice to learn the multiplication tables, but, after they are learned and we have occasion to use multiplication in our business or in any other phase of our daily life, we draw upon and apply that knowledge which came as the result of the practice that was put into it in committing the various parts of the table to memory.

Knowledge is therefore impersonal and external. It is personalized, and, in a sense, internalized by the process of practice. Prac-

tice and application, in contrast to knowledge, is entirely an internal thing. It is what we do with the knowledge in our minds that brings about the availability of that knowledge for something beneficial, helpful, and inspiring to us.

While this is true of anything that we attempt to learn, the fact that knowledge should be put into practice cannot be over-emphasized with regard to the teachings that constitute the Rosicrucian philosophy. We must never lose sight of the truth that what we are learning is of no more value than the filling or satisfying of our curiosity, and the mere pride in the possession of additional information, unless we learn to apply it.

Over and over again we have attempted to impress upon the mind of the Rosicrucian student the truth that the exercises in our teachings are for the purpose of establishing that intimate relationship between self and knowledge, so that we can draw upon the knowledge that we have learned, and the experience of others, and apply these to the complete utilization of our evolution and development. If we are able to properly concentrate, to properly meditate, to properly draw upon the intuitive source of knowledge that can come to us, and thereby are able to raise our objective consciousness above the level of the happenings and functionings of the phenomenal world, then we are altering our life to a degree never anticipated in the realm of our ordinary daily experience. It is an advance that almost leaves us breathless when we analyze it. It takes us completely beyond the scope of the limitations of the material world, it releases us from the bonds of time and space, from the social customs that would control us, from the policies of any man-made institution, or some other individual setup under the direction of which we find ourselves.

Escape from the limitations of the physical world, from pain, from hopelessness, from grief, from all those things which tend to push us down as it were or keep us at a lower level, is attainable through advancement into the psychic realm of raising our consciousness to that degree where we may grasp a oneness with forces which supersede the finite and cause us to be able to grasp and apply that knowledge which is far beyond and above any concept that can be limited to a material world.

All this is attainable to the student of mysticism because the ultimate end of the study, the ultimate purpose in our efforts, is to evolve toward perfection and to free ourselves gradually from the limitation of our physical world. As long as we are in a physical body, we are to a degree attached to the material world of which the body is a part. We cannot completely detach ourselves from it and maintain life in the sense that we understand life to express itself, but if we become enslaved by matter, then our case is hopeless because it can never be more than material. The only outlet that man has, the only avenue of escape from the pressure that is inherent in matter itself, is his rising above matter, and that can only be done through the channel or the medium of the mind. It is within man's mind that is applied such knowledge as is expounded by the mystics, and that takes him away from the limitations of the physical world.

Matter is an insignificant part of the universe; it is the part that is measurable. Even though we are impressed by the vast distances of modern astronomical investigation, in comparison to the whole of all being, the universe in its entirety is no more to the totality of existence than is a baseball placed in the center of a huge auditorium. All the rest of being lies beyond the material manifestations of the planets, the stars, and the satellites that make up this universe. Beyond that, beyond the restrictions of space and time, is the Mind of God, the instigator and the perpetuator of all that is. We live as physical beings in this extremely restricted area of the total of all being. We are limited by the very restrictions that make up our material composition, and we continue to be limited by those material things to the extent that we refuse to use our mental abilities to raise ourselves out of the bonds of enslavement of matter.

God is all-powerful in direct distinction to our limited power; His is complete knowledge in distinction to our very small appreciation of knowledge; He is the one part of us that is separate from the physical world in which we find ourselves so much a part. To reach out of this physical world, to go beyond material restriction, is the one worthwhile aspiration of man.

Man can choose, he can exist by feeding himself, by meeting the minimum biological

demands of his body, and by trying to find a certain degree of pleasure in whatever time he has left. His lot will be as much unhappiness as happiness; he will have physical and mental pain; he will have grief and disappointment; he will at times want to abandon the physical world; he in fact will reach the depths of despair. This is the life that the materialistic philosophy offers us; it is the life of the physical world, but we have intelligence. Can we not realize intimately that these restrictions are momentary, that they are a part of our experience and can only affect us if we consent to them? Those things that are worth while lie beyond physical limitation.

There is a classic story told of a man unjustly imprisoned. In the squalor of an ancient prison, he languished away, year after year, deprived of the friendship and relationship of his family, his loved ones, his profession, and his work. There was nothing about him to inspire anything but the most abject despair imaginable in the human brain, and yet he lived a life of inspiration. He lived in a world of the mind; he developed the ability to raise his consciousness above that which was immediately around him. He experienced the ecstasy of the mystics; he became a mystic. His life became two parts. He lived in the physical only when he was disturbed by others or by forces that might bring inconvenience and discomfort to his body. As his life continued, he directed his consciousness away from those physical things, even his surroundings disturbed him less and less, and although life was maintained in the physical body, his real life was completely separated from the physical.

This does not mean that all of us must become ascetics and try to separate ourselves entirely from the physical. Of far more use is our aspiration to psychic things while we still maintain a proper relationship with the physical world of which we are a part. What is needed by the world today are active mystics, not passive ones—those who will meet the challenge of the demands of their environment and yet raise their aims so much higher that the mere physical world will lose its grip to the extent that their inspiration and life may bring results to themselves and to society far greater than

one might believe could be possible in the ordinary life of man.

Regardless of the degree of advancement, physically or spiritually, that any individual has attained, he is still a neophyte; nevertheless, with the application of human intelligence to the situation of any individual, he can become conscious of a certain degree of his future evolution. That is, we can direct ourselves toward evolverment and toward the attainment of higher aims and purposes. In this respect, we differ from being enslaved by the biological urges of lower animals and are able to creatively apply the mental abilities with which we are equipped. Our choice now is to permit the material world to enslave us or to find more value in applying ourselves for a few minutes a day or an hour or two a week to further develop those innate abilities that have the potentialities of raising us above our immediate environment.

Few of us have met people who are completely satisfied with their lives. Every one of us, if we will intimately examine our own thinking, acknowledges that he has many lacks and wants. We may lack what we believe would be more satisfactory physical possessions, but most intelligent people realize that beyond any physical possession, what we most aspire to attain is happiness, peace of mind, love, and those virtues which seem to have an innate quality, in themselves, of inspiring confidence which, to see verified in any way, creates a thrill within our being and causes us to aspire to even higher and better things. The things which we feel worth while to possess are those intangibles that add to our ethical, moral, and spiritual evolverment. It is only through the application of the knowledge which we have available that we are able to make these forces predominate in our lives.

The principles which we can use in these modern times are easily accessible. For example, the Rosicrucian teachings in monograph form are easy to obtain; they are simple to read. Because of the ease with which these teachings may be obtained, we may overlook their true value, and in the accumulation of knowledge forget to practice the exercises which are so accessible to us. We don't have to go out and search for them; they are brought to us in readable

form. They are the experience of the past; they are the keys; they are the knowledge, but no modern convenience will ever take the place of the application and practice within our own mind, within our own consciousness. Is it not worth while to re-examine our own habits, those periods that we devote to contemplation and meditation upon the principles which we have learned, and the practice of those simple exercises and techniques which will do so much to instill the application of this knowledge within our own being? Again let me repeat, to be freed of the bonds of time and space, to be freed of evil and matter and all those things which thwart our most highly prized aspirations, is our privilege if we but dedicate ourselves to the attaining of them and are willing to sufficiently practice and apply the knowledge which we have available to direct us in that way. So much for so little—a new life before us if we but make the effort to reach out and grasp it. And what can we lose? Nothing but the material world from which we are trying to escape.—A

What is Religious Freedom?

A frater in California rises before our Forum to make a forceful statement. "The question of religious freedom, as understood and practiced by democratic nations, poses itself at this time for a deeper consideration than is generally given the matter. The reason for this consideration is the willful and almost ruthless overriding of democratic principles of freedom of some religious organizations. For instance, one such organization disdains to recognize the legality of law and authority constituted by any state unless the same are to be discovered in its Bible. Another such organization allows no technical recognition of rights or powers pertaining to anyone if same has not been granted by itself.

"To be explicit, this organization claims for itself the sole right to regulate beliefs and powers and rights for all the world. In other words, it claims for itself all religious and political rights over everyone else.

"The question is: how can we grant religious freedom to such an organization on the same footing as with others which have the same understanding of toleration as we do?"

The question of religious freedom is becoming more serious each year—and especially in certain democracies. The nature of the problem is not just suppression of religion by some dictator states but also the attempt at domination of the state by religious sects themselves. In America, for example, this encroachment upon the rights and powers of the State by one of the world-wide religious sects is evident to any observing individual. Both politicians and the press generally are reluctant to point out in public utterances this growing menace. The church most guilty of these acts, and which in effect constitutes a despotic oligarchy, intimidates by its numerical strength both politicians and the press. The former are often members of that church, or fear to say or do anything which might offend that large number of their constituents who are affiliated with that religious organization. The press is being owned or controlled by members of that religious organization, or for financial reasons, will not venture to make any factual statements that would cause a boycott of it by a large block of either its readers or advertisers.

This one religious organization has for centuries had as its principal objective a *theocracy*. In theory, this consists of the sovereignty of God upon earth, of the government of God in the world. According to this theory, the Church shall dictate the manner in which man shall be governed, and its hierarchy shall enforce canonical laws as being representative of the Deity. This theory of theocracy, of the invisible kingdom of God on earth manifesting through the physical organization of the Church, had its origin in the writings of certain of the early church fathers, especially Saint Augustine. In the Middle Ages, it was declared that the clergy of this church represented divinity, and that therefore temporal powers, even princes, kings, and emperors were bound to recognize their authority as ultimate in any conflicts between State and Church.

Obviously, there can be no democracy, as the tolerant and broad-minded individual conceives it, where any religious institution having such objectives, seeks to enforce them. Such doctrines cannot create a sincere respect for personal freedom as expounded by

the governments of such nations as the United States and Great Britain. It means that the individual is more closely bound in allegiance to his church—not just its creed but its temporal policies, as well—than he is to the decrees of his government. In the event of the religious institution gaining domination of the government of a democracy and advocating subsequently the abolition of all such rights and powers which the State formerly granted to the individual, the religious adherent would bow to the Church's mandates. In other words, he would accept the State and its legal principles only as long as his Church sanctioned them. The recognized authority on the part of these religionists is the Church.

Such religious institutions are not content with the establishment of rules and regulations which generally inure to the benefit of society. They seek to establish a religious monarchy, or rather, a holy empire with a single, absolute authority, whose word is final. This authority gains its support from inculcating the fear of punishment in an afterlife if one disobeys it. As a result, it determines to control every phase of the living of the individual—what he reads, believes, speaks, his associations, education, and that of his children. Even his views on life, and the one that may follow this one, are to be fashioned *for* him.

All these things are done under the protection of "religious freedom." Attempts by others to show that certain church activities, such as attacks on the public school system, the public libraries, and boycotts against bookshops and theatres, and the control of civic offices in city or state, are subversive functions; they are immediately denounced by *the Church*. It takes the stand that it is being defamed and that such are assaults on its religious freedom. The thinking person has, however, the pages of history laid open before him. In them is found proof of what similar conditions have done in the past. One may not even be obliged to consult the past for its eternal record. The present affords alarming lessons, as well. There are the restrictions against Protestantism and all liberal groups in Franco's Spain. In Portugal and in Colombia are further examples of religious tyranny.

God is a personal experience. The spiritual

consciousness is individual. It must be quickened by the practices of the individual. In each person it has a certain level or responsibility and understanding. Persons will gravitate to those images and ideals no matter by whom expounded, if they are comprehensible and are intimate to them. All other concepts will of necessity be foreign to them. To everyone there is no God or moral precept other than that which finds response within himself. Thus, religion has the obligation of awakening the sense of righteousness within the individual. It must provide him with an expanding objective symbolism which will represent his subjective idealism. To endeavor to impose one creed or doctrine upon all people is to circumvent the individual consciousness with restrictions. Men are alike only in kind—not in individual capabilities, intellectual or moral. It is presumptuous for any man or group of men under any pretense to determine the limits of spiritual interpretation for all men.

The Church exhorts men to follow its doctrines on the ground of their authoritative nature. It claims that these are, in essence, Divine decrees which the rational mind of men must not question. History again reveals that much of this authority originated in ecclesiastic high councils. Time and time again such decrees have been altered by men of flesh and blood who are clothed only in the authority of vestments. Religion should teach men only to discover the personal way to spiritual illumination and how to objectify subjective moral values. Interpretation should be left to the degree of man's personal unfoldment. There are no truly infallible mortals who are bathed continually in a perfect Divine light. Therefore, there is no exclusive way to divinity—either taught or represented by any sect. The way is within man. All else can be but methods designed to help him discover it.

Religious freedom in any progressive society which strives to be democratic consists of the privilege to expound a moral system and tradition which does not work against the collective welfare of society. A religious system denouncing similar systems that have, as well, the moral improvement of society and the spiritual awakening of man as their objective, strikes at the pursuit of happiness by fomenting hatred and dissension. Society

is man-made and is not divinely created. It flows from the creative power assigned to man but its structure is humanly conceived. If a society does not interfere with the inherent privilege of man to understand his Cosmic relations and to live accordingly, then any religious system opposing the dictates of such a state is exceeding the bounds of religious freedom. No one religious group has the right to be the arbiter of the public conscience!—X

Spiritual and Natural Law

A frater now asks a question which is challenging. "What is the difference between a natural and a spiritual law as mentioned in connection with the Order's purposes? These purposes have been set off as 'devoted to the investigation, study and practical application of natural and spiritual laws.'"

Spiritual and natural laws have reference to different levels of phenomena experienced by man. The distinction is in human perception and conception, not in essence. What, for analogy, is the difference between *up* and *down*? The answer is: the position which the individual assumes in relation to an object or to a direction. What is above our head is "up" and what is beneath our feet, we call "down"; neither up nor down has an absolute nature, each being relative to our perception of direction. Natural law consists of phenomena having periodic recurrence. These phenomena are of that reality, of that being, which seems to have as much physical existence as has man himself. When we speak of nature we mean all those forces, powers, and substances, which man objectively perceives and which do not find their origin in his imagination and will. Another way to conceive nature is to think of it as that expression or manifestation of Cosmic energy and order which man is able to discern. It is that matrix of Cosmic phenomena which lies within range of the human to perceive.

Obviously what lies beyond this range of man's discernment is either not known to him, or he but speculates upon it. Such unknown or abstract reality is generally not conceived as nature, but rather as the *Absolute*. The absolute, most men place in the category of the Divine or spiritual realm.

It is common fallacy to associate that which is not comprehended by the human mind or which is said to transcend it, with the spiritual. The latter, by its apparent invisibility and infinite quality, is regarded as a more direct product of a Divine being or mind. The ancient Greeks in their cosmogony thought that the sky beyond the highest mountains and beyond the limits of the seas, as they knew them, was divine because of its mystery and infinity. The more man reduces the infinite to the finite, that is, to a qualitative and quantitative nature, the more material it becomes to him, the more it falls into the category of what he calls "natural forces" and agencies. It is then removed from the category of the supernatural.

We may say that, in effect, the *spiritual*, to most men, connotes the *supernatural*. It implies that it transcends, or seems to transcend the physical universe. It goes beyond that of which man is objectively aware. It is a phenomena that he cannot seem to direct at will. With the passing of centuries, more and more of the supernatural has been reduced to the level of the natural. Some men actually consider that which they comprehend as being less important than the intangible and unknown. The *mysterious* is always awe-inspiring. It is immediately associated in most minds directly with Divine being and takes on a quality in their minds entirely out of proportion to its true nature. There was a time that to attempt to scientifically analyze the blood was held to be sacrilegious by some religious sects; it was considered to be an invasion into the spiritual, into the supernatural realm. The alchemists, in their attempts at transmutation of base metals, were considered sadistic. God, it was declared, had a secret process for the creation of the elements. Man was presumptuous to enter the supernatural realm and to seek to discover the spiritual laws working therein. The same views are frequently expressed by some people with respect to modern physics exploring the nature of matter.

Today, most men are conditioned to the exploration of physical phenomena. They do not question, or rarely do, man's right to wrest from the universe its secrets which will unlock material forces. To them, the spiritual remains related to what they term the soul and its properties. The soul, to

them, is an amorphous, divine consciousness or mind, with certain attributes, as the moral impulses which they call *conscience*. The combination, to them, is directly of God. All principles or rules of thought and moral codes which appear to have their origin in soul and conscience are thus declared to be *spiritual laws*. When modern philosophy and psychology disclose that conscience is not entirely a product of any innate spiritual quality, it often causes resentment on the part of those who insist in a separation of the spiritual from the material. They are the ones who wish the separation to be absolute, not merely relative. They further resent the statement that soul-personality is also the consequence of a psychological adjustment between our environment and our consciousness of self.

The reason for this resentment is that such individuals think that the relating of natural phenomena or that which has physical properties to the more intangible is a sacrilege. It seems to them that God loses His eminence if any function which is attributed to Him is shown to have an extension into the physical universe. Such a conception is an extreme, dualistic one. It is the contention that God must in every way, at all times, transcend the world of reality. They think he must not be immanent, that is, in any way dwelling within the world. Nature, or the physical universe, is, to them, but a bi-product of God. They conceive the world as being like a mechanism created by a craftsman, which the craftsman may direct but in which no part of him actually exists—it being just a product of the craftsman's hands and mind.

To the real metaphysician and the mystical pantheist, as the Rosicrucian, there is but one vast spectrum, or keyboard, of phenomena. It is the Cosmic, the universal or God-mind working through a sea of vibratory energy. The laws are really the basic function of this energy. There are no divisions of phenomena in this spectrum. One manifestation merges into the next. Man experiences this phenomena in dual ways:

One is wholly objective, the result of his five receptor senses and their specific organic limitations. That portion of reality to man has a substance, a quality which he calls *material* and *physical*. Many of its

immediate causes man has discovered and he terms them *natural*. Other phenomena actuate him and are subjective, as dreams, or even his inspirations, his emotions, his moral idealism. He finds it is difficult to trace these to so-called natural causes. They are thus related by him to the primary cause, to the spiritual. Actually, however, these phenomena are, in essence, no more spiritual than the forces that cause the stately procession of the planets or the movement of the earth about the sun. If we come to learn that the wonderful mystical experiences we have, and which transcend in their beauty and inspiration anything objectively seen, actually do not flow direct from an external, spiritual source, but from the depths of our own consciousness, are they less divine? Consciousness within us is like a river; as it flows outward into the sea of the Cosmic it becomes deeper and broader and more extensive in the impressions that it engenders within the human mind. These vaster experiences of our consciousness are but a greater perspective of the whole divine intelligence within our beings.

When you look upon a flower or out upon the sea or upon a simple chemical element, or the human organism, you are being brought face to face with the Divine cause. These things are not in themselves God, but are *of His consciousness*. He is in them. A tree is not any one of its leaves but to be a tree, it must include all of those parts of which it consists. We cannot see with our naked eyes the microscopic cells which give the tree its life and growth; nevertheless, it would not be reasonable for us to call just such cells *spiritual*, and the grosser manifestation of them—the bark and leaves—the *material*. Let us remember that the manifestations of the Cosmic which are gross enough to be objectively perceived, we call *material* by custom. We ordinarily attribute them to nature. Conversely, that which for the moment lies beyond this range we define as *spiritual*. Underneath, however, their respective causes merge to form the harmony of the one—the Cosmic.—X

Does the Great White Brotherhood Exist?

A frater of Berlin, Germany, now directs a question to this Forum. He asks: "Does the Great White Brotherhood still exist in

Tibet despite the upheaval and unrest in that part of the world right now, or did they move some place else?"

We have discoursed several times in recent years on the subject of the Great White Brotherhood, its nature, function and existence. Because of the interest in the topic and subsequent extenuating circumstances, further comment is now in order. It will afford an opportunity to remove some persistent misconceptions.

First, it is necessary to reiterate that today the Great White Brotherhood does not allude to race. The reference to *white* is not in connection with racial color. From remote times, white has always been symbolic of purity, perfection, and spirituality. Cleanliness and perfection are easily associated with white because such is, to the eye, without blemish. Psychologically, this physical cleanliness and purity was transferred to spiritual values and to morals and character. Eventually, white birds (as the dove), white flags, clothing, buildings, and religious accoutrements were employed to symbolize purity of mind and the spiritual perfection aspired to. Herodotus, ancient Greek historian, relates that the priests of ancient Egypt were robed in white. The Essenes of old, according to mystical and historical accounts, also were attired in white. Today, the remnant of that highly evolved mystical sect is still garbed in white. In India most of the Brahman sages wear white and in Sikkim, Nepal, Tibet and the Himalayas generally, the prayer flags, adjoining lamaseries or sacred precincts, are white. On them are imprinted, from hand-carved letters on wooden blocks, prayers in Sanskrit. Photographs of these have at times appeared in the *Rosicrucian Digest*.

Thomas Stanley, in his classical history of Greek philosophy, describes the clothing of the students of Pythagoras at Crotona as being of white material. Many other modern religious sects, as well, use white for similar significance in their ritualistic attire or ornamentation. The Islamic Sufis wear white. The Great White Brotherhood, therefore, alludes to the spiritual ideals and activities of this body and not to their clothing and, most certainly, not to their race. The term, however, is sometimes confused with the phrase, The Great White Race. This latter

is the actual ethnic grouping from which the Aryan or white race is said to stem.

It is not necessary at this time to trace the migration of certain bodies of mystics and students of the mysteries to Tibet. At the time this migration occurred, as set forth in our Rosicrucian monographs, Tibet was an oasis in a troubled world—for no age has been without its social, political, economic, and even natural cataclysms. Not only did the rugged Himalayas, with their narrow passes blocked with snow most of the year, afford protection against molestation, but the altitude was conducive to mystical experience as well. High altitude, with its rarity of oxygen, has a peculiar physiological and psychological effect on the human organism. Meditation and entrance upon the high levels of consciousness are made more facile. The lessening of the oxygen has a tendency to diminish the efficiency of the objective faculties. Concentration, especially at great height, is more difficult. Impressions registered in the subconscious, or which are received by it, flow easily when the objective mind is more dormant. The decreasing of the oxygen supply has a peculiar effect on the psychic centers and the glands related to them, acting as a depressive on some and as a stimulation to others.

This psychological and physical reaction to high altitude has been noted and been made a part of a scientific study by aviation authorities during the late war. The lack of oxygen induces a state of temporary ecstasy during which faculties of the mind not ordinarily realized become hypersensitive. Many cases of extrasensory perception, as telepathic communication, were reported by flight crews who were flying at high altitude with an insufficiency of oxygen. In surroundings of peace, privacy, majestic beauty, and the impressive forces of nature, these mystics in the Himalayas thrived. They were truly a brotherhood. They were bound in principle by the common end of the study of Cosmic and natural laws and the furtherance of human enlightenment. They pledged themselves in initiation and by solemn oath to give of themselves to study and worship of the Divine and its phenomena. Like the monasteries of today, they were self-supporting communities. They raised food for their

own simple wants and made all clothing and utensils needed for their activities.

The Great White Brotherhood was not pledged to an ascetic existence. It was not a selfish but a *selfless* body. It did not wish to escape the realities of the world permanently but rather to prepare its members, under ideal conditions, to cope with the world when they would return to it. The knowledge acquired through mystical illumination and from such research as would today be called *empirical* or *scientific inquiry* was to be passed on to humanity. It was not to be hoarded as a *forbidden* wisdom for the exclusive advantage of a few. It was a firm resolve that emissaries, high initiates, masters of knowledge gleaned from nature, were to return to the world with that wisdom in the future. They were to become founders of mystical societies or to associate with orders having a true and noble purpose so as to guide and instruct them. *This was done*. Tradition records that some of the exalted Rosicrucian mystics and teachers were students of these masters of the Great White Brotherhood. Few, if any, of the Rosicrucian mystics made the journey to Tibet.

With the passing of time and the firm establishment of initiatic mystical orders of renown throughout the world, as the Rosicrucian Order (AMORC), the Great White Brotherhood, as a select school, finally dissolved. It no longer functioned as a secret mountain retreat for those who were students of life's mysteries. Its members either established mystical orders in the world or they contributed their experience and wisdom to existing mystical bodies. Today the Great White Brotherhood is an association of mystical orders and brotherhoods which have an *authenticated* historical and initiatic background. In other words, it is a federation of orders. The exalted officers, the hierophants, of these respective bodies, collectively, now constitute the Great White Brotherhood. For analogy, it is like the United Nations. Individuals are *not* members of one of the recognized bodies of which the Great White Brotherhood consists.

No individual can affiliate directly with the Great White Brotherhood and receive personal instruction from it. He must become an initiated member of one of its member-orders. In recent years there have

been fraudulent groups or charlatans advertising themselves as the Great White Brotherhood, inviting anyone to receive instruction directly from it. There is no such body by that name today, having any authentic historical descent from the ancient Great White Brotherhood. Numerous novels contain glamorous tales about secluded monasteries in Tibet where the Great White Brotherhood functions as a strange body. These tales are misleading and the authors know it. Their descriptions of the customs of the country and even of the terrain indicate that the writers have never even visited the area. For example, they relate how lamas of the Great White Brotherhood are to be found journeying through the various *lacs* or passes. The part referring to the travel of the lamas is true except that they are *not* of the Great White Brotherhood. Then these novels go on to say that these lamas give secret signs inviting the sincere visitor or pilgrim to accompany them to sequestered fantastic temples deep in gorges and canyons. These tales are fascinating. They intrigue the imagination but, we repeat, they are absolutely without truth.

Our Rosicrucian party journeyed on the frontiers of Tibet in 1948, visiting several lamaseries or gompas as they are called. Because of our affiliation with the A.M.O.R.C. and the Emperor's association, as well, with a renowned Buddhist society, we were accorded many privileges. We were, for example, permitted in the secret archives of these lamaseries and even allowed to photograph the abbots or chief lamas holding sacred scrolls. Some of these photographs have been published in the *Rosicrucian Digest*. In fact, the Rosicrucian Order is the only mystical organization to publish such photographs—being the only one able to obtain them. The majority of the lamas were simple, peasantlike people. They were friendly, but had little education except in the liturgies and doctrines of lamaism. They speak nothing but their native dialect and mostly read Sanskrit.

The abbots were, however, learned men and were masters, as well, of occult and mystic lore. Most of those we met spoke English. They gave evidence of being familiar with the traditions of the once Great White Brotherhood whose habitat was their

native land. They readily informed us that many of the scrolls, that is, boards wrapped with yards of cloth or parchment, bearing inscriptions and catalogued on shelves like books in a library, contained teachings of the ancient masters. These scrolls were centuries-old. Mostly, of course, their content was Buddhist doctrine merged with the indigenous and primitive religious beliefs of the land before Buddhism was introduced from India. Others of the works were indubitably accounts of mystical precepts and age-old teachings descended from the mystics of the Great White Brotherhood. Ancient scribes had inscribed them in the old Sanskrit tongue. However, almost all of these principles, this wisdom, have been transmitted to the orders and mystery schools of the outside world which these masters of yore recognized as worthy.

Today, except for these abbots and some of their chosen scholars residing in various lamaseries of the different lamaistic sects, there are no individual members of the Great White Brotherhood in Tibet. Certainly there is no particular center, no exclusive school or fantastic temple, where they are concentrated. Thus the Great White Brotherhood is not in any way particularly affected by the military conquest of Tibet by Red China. That stupendous esoteric laws are studied in these lamaseries, concepts and principles unknown to most men, is readily admitted. This exceptional knowledge, however, is not now confined just to Tibet. The same attainments from the same

fundamental laws can be had by the study of the teachings of any *authentic* member-order of the Great White Brotherhood, of which AMORC is one. That some of these abbots and their disciples accomplish much more with these principles than Western students is due, principally, to the life of simplicity and freedom from distraction which they live and the hours of time they give to the studies. If you would be willing to make the same material sacrifice which they do, if you would give your monographs the same undivided time, then your achievements would be equal to theirs.

Like the masters of the Great White Brotherhood who finally went back into the world to serve it, it is also your duty to *serve society*. This is a time for advancement and not for retreat from the world and its problems. It is not sufficient for one just to hie away to a mountaintop and give his entire time over to study. The study must be applied as well. The romance, the appeal, the enchantment, of tales of snow-capped peaks and jagged crags and coarsely-clad lamas bent over age-stained tomes, grips the mind. However, shake off this fantasy and realize that, within your possession, is the heritage of these ancient times. Truth garbed in the practical language and effectiveness of our day and age is available to you. Your sacrifice is not to endure freezing mountain blasts nor to wrap yourself in coarse clothing but rather to practice self-discipline so that you may faithfully apply yourself to the light which has been entrusted to you.—X



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THE SILENT TRAVELER

In any village
on any city walk
you might see him and pass by
unknowing . . .

Unless you saw his eyes.

Unattended by trumpet or banner
the silent traveler goes his way:

Healing the sick with the fire
of Heaven;
gathering manna out of the air;
using his light to banish
darkness . . .

Silently blessing
all who pass.

—Pamela Vaull Starr

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Greetings!



UNIVERSAL ETHICS

Dear Fratres and Sorores:

The prevalent and widespread corruption in government and in society generally is reminiscent of similar conditions in past centuries. It has reached such alarming proportions that it has been suggested that a code of ethics be adopted for intragovernmental relations in the United States. The purpose of a code of ethics is to equalize the evaluation of certain human conduct. It does not intend to restrict initiative and the exercise of individual intelligence. It proposes to show that particular activities cannot be permitted when their effects, though advantageous to one man or a group of men, may be harmful to others.

There is a distinction between an ethical provision and a legal prohibition. The state may establish a law which declares it illegal for certain acts to be performed. It is, of course, assumed in a democracy that such a law was enacted for the benefit of society. However, in the strictest sense many laws do not have a foundation on ethical principles. They may, for example, be enacted for economic, political, or hygienic reasons. A primary principle of ethics is that the conduct of an individual be such that he does not take unfair advantage of others. Philosophically, the effect of an ethical code is to so govern human conduct that individuals are given equal opportunity to exercise and to preserve their rights and powers. Perhaps a simple summation of the practical aspects of ethics is to refer to it as an attempt at *justice* in human relations.

Commonly, ethics are thought of as being quite independent of *morals*. The latter are the guiding principles by which a human being seeks to conform to a spiritual idealism. Morals are either inherited as a religious doctrine or they arise from one's personal interpretation of what is spiritually proper in his behavior. In morality, the individual holds his judge to be a god or a divine principle. His whole moral structure is predicated on satisfying what he conceives to be the

divine principle as he experiences it. He has a sense of *righteousness* in so conforming, whether other men accept his conduct or not.

Generally speaking and as a distinction from morals, in practice at least, men are inclined to look upon ethics as a kind of working agreement to their mutual advantage. They think of the fulfillment of an ethical code as being one of *expediency* rather than as an obligation to some superior or spiritual power. If one looks upon ethics from this point of view, he may be inclined to violate its code, if he can do so without exposing himself to any religious censure or fear of any divine penalty. Conversely, however, one will avoid intentionally violating a *personal* moral principle, even if it is to his material gain. The psychological reason for this is that a sense of guilt mitigates all satisfaction that we derive from the gain, provided, of course, that the moral impetus is strong enough. It must be apparent, then, that for a code of ethics to be successful, that is, voluntarily adhered to by an individual, it should have a relation to his moral standards.

It is a common complaint today that there is a decline of morality. This being so, how is a code of ethics to be established upon morality and yet be effective? It is first necessary to realize that there will always be a considerable portion of any society that will manifest a deficiency of the moral sense. There are many persons incapable of an abstract idealism which transcends personal objective gratification. The satisfactions of such persons are sensual. Good to them is only an appeasement of physical desires, a satisfaction of the appetites, love of possessions, and the like. The self of this type of person is very limited. There is no extension of the emotions and sentiments to include compassion and the welfare of others. The morally deficient are unable to realize the satisfaction of an ideal which may be termed humanitarian. They do not set up ends which are related in any way to psychic and emotional feelings of a high order and which,

when attained, bring a subjective pleasure. It is necessary, then, to determine the most *general moral qualities* of a society and to formulate ethics from them.

What are the general moral qualities of a society? What society is to be taken as a standard for selection? When asked to express his moral convictions, the average person is likely to quote exegetical references or the edicts of a religious creed with which he is familiar. Unless he has personally experienced the psychic and emotional feeling that accompanies the moral edicts, such are not part of his moral being. The true moral creed is one that has its counterpart in the immanent impulse of the individual *to do good*. The creed is but an objectification of the moral or spiritual inclination. It is a subjective urge which finds its ideal in some religious principle. These subjective urges, usually referred to as moral impulses, we may presume to be universally innate in man. It is obvious, however, that the morals of society are not universal. This is evidence that the different morals which men express or avow are but interpretations of their innate urges. The objectification of the moral impulse, its expression, is dependent upon (a) the intelligence and education of the individual and (b) the customs and conventions of society.

The needs and relations of a primitive society are quite different from those of a modern complex civilization. The relations between members of a primitive society are far simpler than those of a highly organized state. In the primitive society there would be fewer incidents or activities that would be offensive to the innate subjective moral impulse. Because of the needs of a simple society, men would be far more inclined to accept certain relationships as necessary and beneficial to their welfare and thus not construe them as immoral. When men are not able to conceive an alternative in human conduct and when such seems absolutely essential to them, its performance does not cause any sense of guilt. For example, polygamy and polyandry are not considered tabu in many primitive societies where there is a shortage of one sex or the other. The killing of the aged and incurable has often in the past been consistent with the social moral sense where it had become a customary economic necessity. Therefore, the needs and

customs of society have always been an important factor in the development of its morals. The individual is likely to believe that his moral principles are solely and divinely conceived or inspired. He does not realize that the slowly evolved conventions of his society have often formed a mould for those psychic and emotional urges to which he refers as his conscience and his moral self.

From the foregoing it is patent that, if we are to look to the moral codes of different societies and religious sects as the basis for the development of universal ethics, we will only be confused. It is necessary to resort *directly* to the cause of morals, to their subjective or psychic motivation.

All men recognize a transcendental power of some kind. They are conscious of their own human limitations and know that man is not self-sufficient. This transcendental or supreme power is conceived either as being *natural*, as the mechanistic forces of nature, or as *supernatural*, namely, a god or a Divine intelligence. In either instance it appears as neither expedient nor proper for the individual to participate in any activities which he considers offensive to the recognized supreme power. Instinctively, man feels a dependence on a power which exceeds his own abilities. Not being thoroughly familiar with the nature of this power, he is disinclined to offend it, partly because of fear of retribution and partly because of a respect for its majesty. As a result, there is an almost unconscious proscription of any practices which attack any generally accepted nonhuman authority.

Most men, therefore, would understand and appreciate the need of a basic rule of ethics which would prohibit conduct offensive to the conceived inanimate and exalted authority, whether it be God or nature.

The instinct of preservation which motivates the individual toward various kinds of personal security is likewise an excellent ground for the establishment of ethical provisions. Any conduct which would jeopardize the physical or mental well-being of another could readily be recognized as detrimental. Even though the individual is not directly concerned, he will support the principle of personal security, for he realizes that he may need to invoke it sometime in his own behalf. It may seem that this princi-

ple has no moral connotations according to the way we defined morals previously. The fact is that all men who, for example, recognize a divine omnipotence are of the belief that such a power has conferred certain *inalienable rights* upon them. One such right is their personal security or well-being.

This inalienable security is not limited to an attack on, or a violation of, the person. It is also extended to all that the enlarged self of the individual includes. Thus it includes one's family and one's property, for these we feel as being part of our self-interests. As a consequence, whenever conduct is potential with jeopardizing the security of another's property or vested interest, it is construed as a violation of the inalienable right of security. Any rule of ethics which seeks to prevent such conduct is *psychologically satisfying*. Thus, for example, a rule of ethics not permitting one to take unfair advantage of another in a business transaction whereby a loss of property would be incurred, is related to an underlying *subjective motive*.

Misrepresentation, violation of promise, perfidy, intimidation—all of these are in substance unethical in human conduct because they violate moral precepts. Misrepresentation or untruth is unethical because it destroys necessary faith in human relations. For a meeting of minds and cooperation between individuals, a common ground must be established. An untruth is an *unreality*. One mind is thus laboring under an illusion. To permit untruth would obstruct all human relations until each person would be able to reduce all matters under consideration to their factual elements. Since such is not always possible, society, therefore, would be frustrated.

Intimidation strikes directly at the moral principle of the right of self-assertion or freedom of expression, which men consider a divine prerogative. Experiencing the intimidation of others arouses the sense of justice within persons; this is the feeling which one has for his own immediate security and which is emotionally or *sympathetically* extended to another under like circumstances.

Basic moral codes or the *virtues* have all been engendered by subjective impulses and that which men have found offensive to their sentiments and moral idealism. Men have made human relations, insofar as virtues are

concerned, conform to their instinctive desires. However, where any desire conflicts with the collective good of society, man's better judgment tells him it is essential to subjugate it. Man realizes that society is necessary to individual welfare. Therefore, no primitive urge is condoned which will destroy this society. The Decalogue in the Old Testament and similar moral codes in other religious works are clearly fashioned from man's realization of the need of *self-discipline*. It also constitutes an effort to regulate his conduct in conformity with his inherent sympathetic feeling toward his group or kind. These inclinations of *self-love* he has to extend to others that man conceives as of divine or moral origin.

A system of ethics must fail, therefore, unless it is definitely related to these innate moral impulses. If only the basic subjective urges are considered in the formation of such a code, the ethics will not conflict with the different social customs. The uniformity of the code could be more easily established. As it is now, ethics is mainly an arbitrary system of conduct decided upon by various groups of individuals. In other words, first, objectives are determined by the group. Then it is agreed that certain conduct is either wrong or right in attempting to realize such objectives. The right conduct of any code of ethics must be related to basic *moral principles*, or there is not that personal emotional response upon the part of the individuals pledged to support the ethics.

Ethics are rules. Behind the rule must be the motivating *spirit* of the moral or spiritual nature of man.

Fraternally,

RALPH M. LEWIS,
Imperator.

Men and Gods

At the recent Rosicrucian International Convention, on the occasion of the banquet, there was the première showing of the film *Men and Gods*. This motion picture is an AMORC production in color and sound. It is unusual in that it presents some of the sacred sites, places renowned in history, in India, Tibet, and Siam. For example, the spectator sees the great temple at Bodh Gaya where Buddha is said to have been enlightened

under the Bo tree, and Sarnath where he gave his first great discourse. Magnificent Oriental pageantry is seen, with processions of lamas, priests, musicians, and elephants, a galaxy of color and costumes. The spectator is taken to the lofty Himalayas to observe processions of lamas entering their sacred sanctuaries. The chanting and Oriental music add to the exotic splendor and attraction of the film.

This film is not limited to showings at Rosicrucian lodges and chapters. In addition to being shown to groups of members throughout the world, it will be shown, as have our other films, to schools and colleges, civic groups and the like. Obviously, such films constitute excellent propaganda for the Order. Though the film is *free from advertising* and is classed as a highly educational, adventuresome travel film, it cannot fail to bring credit to the Order because of its uniqueness and because of the manner in which the subject is presented. These films dealing with travel in foreign lands have had the cooperation of the respective governments and departments of archaeology of the countries in which the scenes were photographed.

If you are a member of a women's club, or a service club, such as the Rotary, Kiwanis, or Lions, or of any cultural group or fraternal lodge that has programs of an educational nature, this film will be of interest to such a body. If you are occasionally asked to put on a program of entertainment or present something of interest to a group or society with which you are affiliated, this film would be an excellent opportunity to render a service to your group and to *AMORC* as well.

The film is 16 mm. in size and 1200 feet in length. The time of showing is about thirty minutes. *AMORC* would be happy to loan you a print of this excellent film without charge. The only requirements are as follows:

- A. That *AMORC* be notified at least thirty days in advance so as to book you for the showing.
- B. That you give a guarantee that there will be *at least fifty persons* in attendance at the showing.
- C. That one skilled in the operation of motion picture equipment show the film.

The reasons for our making these requirements are obvious. We do not want to go to the trouble and expense of sending a film for just a handful of persons to see. That would be of little value to *AMORC*. These films are *expensive* and any damage to them is costly. That is why we must be assured that one experienced in the operation of motion picture equipment, and who will be careful not to scratch or tear it, will project it. So, if you wish this service, please write at once to the Rosicrucian Technical Department, Rosicrucian Park, San Jose, California.

Let us remind you that a companion film to the one mentioned above is *Egypt, the Eternal*. This film was also produced by *AMORC* and it is in color and sound. It takes the spectator on a journey up the Nile. He is given the opportunity to visually experience the great temples, pyramids, and tombs of Egypt, and many other spectacular scenes made possible through the cooperation of the Rosicrucian Egyptian, Oriental Museum and the Department of Antiquities of Egypt. This latter film has been enthusiastically received by educators and college and school faculties. It has also been shown in various countries throughout the world. It is likewise available under the same conditions as the film *Men and Gods*.—X

Sex and Reincarnation

A soror addressing our Forum asks: "Is there a progression of incarnations by alternation of sex? Does a soul in one incarnation occupy a male body and thence a female one? Does one sex in the spiritual realm stand as more advanced than the other? In fact, why would there need to be the alternation of sex from one incarnation to another? Why not the continuous succession of a soul-personality in bodies of the same sex?"

In most of the hagiographies of religions and mystical philosophies we find reference to their founders and to the illuminated ones as being men. There is the implication at least that the attainment of Cosmic consciousness and of great spiritual insight is possible only with the male sex. There are, of course, exceptions to this in history and in mythology. The Oracles at Delphi were

women. There were, also, innumerable goddesses, as Isis, Ishtar, Venus, Persephone, Demeter, and Athena. The fact remains that the earthly exponents and founders of the great religious systems were principally men.

The eminence given to men in spiritual matters is more the result of social conditions, rather than that of a Cosmic edict. In most of the early societies women were obliged to hold a socially inferior position. They were not permitted to participate in important affairs of state, and they were rarely allowed to hold authoritative or executive positions in the prevailing religions. Though women did participate in religious and esoteric ceremonies in the temples, the social prejudices of the secular world prevented them from holding high ecclesiastical office. The male being physically stronger and by nature more aggressive, as well, relegated to himself all of the elevated offices, even in spiritual matters.

As a consequence of these practices, those men inclined toward religious and philosophical matters were given an opportunity to embrace unusual knowledge. They were afforded special initiations in the different philosophical and religious sects. They were, also, permitted to counsel with sages and have access to sacred writings—all of which was usually denied to women.

It was to be expected, then, that men, because of such advantages, would display more of a profound comprehension of the spiritual and mystical precepts. Likewise, because of such advantages, they would more frequently have the theophanic or illuminating experiences of mysticism than would women. It is logical that the popular mind, not realizing these causes, would come to identify the result or the spiritual attainment of men exclusively with their sex.

It is to be realized that because of the social restrictions imposed upon women, and the idea of inferiority generally associated with the female sex in antiquity, they could not as freely promulgate any enlightened or religious concepts with which they might be inspired. We may draw a parallel from our own times. Only a relatively few years ago, the same prejudiced attitude was displayed in the United States toward any *political* opinions or aspirations which a woman might have.

We must not overlook the misconception, entertained by peoples of the past, that immorality was inherent within the female sex. A woman was considered the object of man's passion. She was, as well, the bearer of children. She seemed to symbolize, to man at least, all the elements related to sex. Women were thought to be the principal element of temptation by which men could be caused to fall from a high estate and a more noble course of life. Around women there appeared to revolve a halo of necessary evil and temptation.

To the credit of the ancient Egyptians, we must say that among them this prejudice was almost nonexistent. Women served as High Priestesses in the temples and in the various mystery schools. They also were permitted to be initiated in the esoteric rites and to enter equally the holy of holies with men. They were highly respected, and given social rights equal to those of men.

Fortunately, in the Cosmic scheme these appraisals of sex are of no consequence. There is no spiritual superiority of sex. The consciousness of self, the manifestation of soul, is without such distinctions as male or female. The only individual qualitative difference is the evolution or unfoldment of the soul-personality. One person may be more contiguous in consciousness to the Absolute, to the Divine mind, than may be another. In some instances this may be a woman, and in others it may be a man.

For soul-personality to evolve, it must have diversified experiences. If one is too materialistic, too objective, is lacking in psychic responsiveness, it is then necessary that the other aspect of his nature be given the opportunity to express itself. It may be that this can be accomplished only by truncating the continuation of the soul-personality in masculine form in future incarnations. The female disposition and temperament, in other words, may be needed to incline the individual toward those interests in life wherein he might participate in practices and activities providing lessons to be learned. If we are to assume that the male sex may be generally considered positive in contrast to the female, then periodically, for stability, the order of the sex would need to be reversed.

This reversal, however, would not be in accordance with any fixed pattern or sched-

ule. There would not need to be a periodicity of the reversal of sex. The determining factor would be the needs of the individual himself, the requirements of the soul-personality. The particular environmental influences would be an important factor also. Therefore, if a man could in his life resort to the development of the subjective aspects of his life, if he could pursue the study of philosophical and mystical interests, he would not need to experience the change of sex in another incarnation, or perhaps in several of them.

We must not, from the foregoing statement, imply that women, are, because of their sex, more spiritually or mystically inclined than men. In fact, the opposite is often true. Women are psychologically more emotional. They are more responsive to the psychic aspect of their beings. Therefore, if they are given the opportunity, they will have more success in personal unfoldment than a like number of men. Conversely, however, women can and often do express their emotional nature in terms of sensual things only—jealousy, lust, and the like. Further, more women than men are inclined to rebel against the use of reason. This causes many to resort to superstitious beliefs in the interpretation of their inner feelings and psychic impulses.

Just as some men would need in another incarnation the experience of an approach to life as a woman, so too some women could be benefited in another life by living as men. Some women become too introverted. They live only for the experiences of their psychic being. They refuse to meet the realities of life. They enjoy a highly emotional state. They refuse to struggle with objectivity. They disdain material existence as some sort of earthly imprisonment. It is only by being compelled in another life to live as a man and to be aggressive in a highly competitive world, assuming the responsibility for dependence, that they come to surmount their unilateral personality.

Sex, physiologically and psychically, impels men and women in different channels and interests in life, though they do share many alike. This attraction toward all the phases of human experiences is what the soul needs for the evolution of its personality. The kind of experience needed is the determining factor, then, as to whether in

one life it would manifest through the body of a male or a female. In either sex, the soul-personality may attain illumination. —X

Temptations of Man

A frater from Australia states: "Are we tempted too much so that we cannot do the good? One hears and has experienced also, through doing work of a social nature, that tasks taken on willingly often become irksome because of others' not doing their share, or through the remarks of others. Someone may say, 'Why do it?' or 'Don't be foolish,' and 'What do you expect to get out of it?' or again, 'You will not get any thanks for it.' Probably there is no thought on your part of doing the work for remuneration or thanks. Do such temptations help us in any way or are they a great obstruction?"

The course we follow in life is either one of personal conviction or it is the consequence of custom. If our activities are the result of conviction, it means that, preceding them, we have given some thought to what was involved. We have analyzed the circumstances and have finally decided that that is what we want to do. A personal conviction is very *positive*. It carries the force of thought. At least our minds are at ease, that is, we have entertained no doubts. To be persuaded from the personal conviction requires that the persuasion be at least as convincing as the original decision which we made ourselves. Statements to be a temptation have to be as factual and as logical as are our personal convictions. You will find, therefore, that the person who does not allow himself to be motivated by custom—that is, just follow a crowd—is very seldom persuaded to do otherwise. He is not subject to temptation.

If we are one with the crowd and if our actions are a matter of pure custom, it means that we have never given much thought to what we are doing. We have never considered the cause behind our deeds; we have never evaluated our actions. Then, when any circumstances arise which seem to throw doubt on what we are doing, we hesitate, we are confused, we are forced to make a decision as to whether or not to continue. Persons who are not thinkers, who are inclined to evade analysis, will abandon their

course of action if the remarks of those who wish to dissuade them are emphatic and at all plausible.

Will, as we have often said, consists of an emphatic desire. It is that which the mind wishes to do and it has all the strength of that emotional appeal behind it. If you do not wish to be tempted, make a careful study of any important program in which you are to participate. Consider whether it appeals to you. If it does, you will find it very easy to carry through because that pleasure will become the strength of your will.

Temptation does help us, however, when it causes us to inquire into some of our ways of thinking and our habits. It sets up a contra or opposing state, causing us to question what we have accepted. We are then given the opportunity of changing what we are doing in comparison to the appeal of the temptation. If we are easily tempted, we are weak in will. If we are weak in will, it means we have not thought clearly and deeply enough to come to a convincing conclusion which gratifies us; for if we had, only something more appealing and *more convincing* could tempt us.

Temptation, as a form of influence, can be positive and constructive as well. We refer again to the individual who is merely a product of custom and is swept along by conventionality; his actions do not reflect personal decisions. Such an individual is not sure that he is doing the best or the right. If he were asked whether he is, he would probably reply: "Everyone else is doing so," using the presumption that whatever the majority does is right. Such is poor reasoning. That individual could improve his life in many ways by breaking away from the crowd, forming certain ideals and shaping his life to realize them. But he sees no need to do so. Then, perhaps, he is thrown into association at his place of employment or elsewhere with an ambitious and thoughtful person. During the lunch hour the other person makes many sagacious remarks. He causes his associate to think along lines that are new to him. The ideas are appealing and stimulating. His imagination is challenged and he inquires further. He begins to read about the subject. He is tempted, or *influenced* if you wish, to think and act along different channels. As a result, he

moves out of the old order of living into a higher and newer plane.

Psychologically, temptations are merely influences or suggestions by which one is motivated to make a change in the direction in which his thoughts and actions are moving. Normally, the word *temptation* is used in a negative sense but, as an influence or suggestion, it can be *constructive* as well. Temptation is a kind of appeal. The motive behind the appeal is the important thing. What does it lead to? That is the question we must ask when something arrests our attention, and inclines us to make a fundamental change in our way of living.—X

Is Conscience Racial?

A frater from Canada, addressing our Forum, says: "I recently listened to an address given by a Dr. W. H. Rogers of New York. He made a statement to the effect that conscience was racial and individual. He was discussing the seven ages or dispensations of the Bible, the second age in particular, commencing after the great flood when the people were not ruled by a king or government, but by their own consciences. His position was that, since conscience is racial and individual, the result was a world full of sin and wickedness.

"To me this does not appear to be true, as, according to the teachings of our Order, Cosmic laws and the laws of nature operate everywhere alike. However, there have been times in the history of man, such as the Spanish Inquisition and the Crusades, when it was considered right to torture and kill the enemies of a particular religion. Did the men who instigated and perpetrated those deeds suffer qualms of conscience?"

Conscience is not an innate code of morals implanted in man by a divine decree. If conscience were a specific course of behavior native to all mankind, all people who believe themselves motivated by conscience would behave alike. It is all too apparent that individuals and groups of persons who sincerely consider themselves acting in accordance with conscience will not agree on its dictates. Conscience is related to what is referred to as the moral law or *moral will*. This is an impulse on the part of the individual to resort to behavior which he adjudges to be righteous. For analogy, we may believe that there is a universal sense of jus-

tice had by all people. Admittedly, the sense of justice is often more pronounced in some persons than in others. This justice is not a knowledge learned. Rather, it is an instinctive evaluation of the difference in experiences insofar as they react upon the welfare of human beings. It is the faculty of being able to determine the mean, that is, the equilibrium, between extremes. Obviously, for its expression, this sense of justice depends upon the observation of opposing conditions and what may be considered as contributing to the hurt of an individual.

A member of society may be conditioned by his social environment to consider slander as being no hurt to another. Consequently, his sense of justice, his sympathetic feeling for another would not be aroused because of the derogatory remarks made. This same person might, however, show resentment if a stronger and larger man were to brutally beat a smaller one for what he could not accept as a good reason. Instinctively his sympathy would then be engendered for the helpless victim. This sympathy could manifest as an interceding in behalf of the weaker man or what would be called *an act of justice*.

We thus can see that justice as a code or an effective practice is dependent upon one's training, environment, and the prevailing customs. Justice, psychologically, consists of our instinctive concern for our own welfare sympathetically extended to others whose welfare we believe to be jeopardized. What to the individual constitutes a disruption of social or other values, sufficient to invoke his sense of justice, is influenced greatly by the customs of the society of which he is a part.

We have dwelt on justice to this extent because it offers a plausible analogy for conscience. The moral will or impulse behind conscience we may metaphysically assert is innate. It is Cosmically endowed. To paraphrase Kant, the desire to do good is the only real good. Men thus, by the categories of their beings, have this *nisus*, this urge to do good. Wherever men are, in whatever period of history, this moral impulse is innate. However, this impulse is subject to intellection, that is, to *individual interpretation*. As a feeling it must be framed in some ideation, in some thought form. We

want to do good. *But what is the good?* It is in determining the intent of the good that men fall into that disparity of conduct that causes righteous-minded people to move in different directions.

Race indubitably conditions or molds the interpretations of good upon which the practice of conscience depends. The races differ in their emotionalism and, having also been subject to specific customs for centuries, their social values and moral codes are different. As a result, the goods of conscience are not equal for all peoples. This difference is overcome when you have an amalgamation of the different races in one nation which has adopted a universal moral code over a period of time.

It is this impact of social custom and, of course, religion, upon the self-expression or the objectifying of conscience, that causes one people to abhor the conduct of others. In such instances as the Spanish Inquisition, and numerous other examples of Christian persecution of non-Christians, all the participants were not devoid of conscience in the psychological sense. They were really imbued with a sense of righteousness, the desire to do good. However, their acts were a result of ignorance. They displayed an extremely limited conception of the nature of good.

For analogy, one who is brought up in a sensual environment, where pleasure means gratification of the appetites and pain is construed as bodily suffering only, can be conscious of merely a very low standard of what constitutes the good. He will know none of the joys of aspiration, the joys of harmony of mind and body. He will never have thrilled to lofty beauty in the accord of sound, symmetry of form, or in poetic expression. The consciousness of such person may never have soared beyond the grosser impressions of his receptor senses. His imagination may be dulled by the forcefulness of immediate reality to which he gives himself. He is unable to visualize and find happiness in an idealism not yet materialized. None of such transcendental states of mind, which are the acme of living to the mystic, the philosopher, and the poet, could be conceived by such persons as *good*, for they are psychic and mental dullards. Yes, these unfortunate ones have conscience.

They have the moral urge to do good, but it is choked by a limited consciousness of self.

Until there is a more fully expressed consciousness of self, there will be all of the inequalities of conscience which are so apparent today. The Cosmic impulse, the motivation of conscience is in every human being. However, it is within the province of man to develop his own potentialities. If this were not so, there would be no need for such organizations as the Rosicrucian Order.

There are certain goods as moral precepts which manifest as conscience among almost all peoples. They are values which are so integrated with the human welfare that they cannot well be ignored by any society. The right of possession is one of these. Men will fight for personal, tribal, or family property, because it is like an extension of their own being—it is part of them. Such property is realized to be essential to their welfare. Consequently, it is "taboo," or prohibited, to take what belongs to another—at least within the same social circles, within the tribe, or the family. Theft becomes an *evil*, the respect of another's property a *virtue*.

The same applies to rape and murder for the same obvious reasons. On the other hand, there is no offense to conscience, to the moral impulse, when the possessions of other tribes are taken as a prize of war. Along the same line of reasoning, men consider killing in war as a *good*, and, therefore, it is considered compatible with conscience. On the other hand, the extended consciousness which conceives an ideal for mankind, that prohibits the taking of life, sets a higher standard for its particular conscience. Under no circumstances would it conceive killing as a *good*.

We will never equalize the practices of conscience until there is less disparity in the expansion of the consciousness of men.—X

Requesting Cosmic Help

Ever of interest to members is the technique, namely, the mystical approach to the Cosmic for help in time of need. Each of us is all too aware of our own personal limitations. Regardless of the degree of confidence we have, or what success we may have at-

tained in the past, we eventually discover that there are things which are beyond our individual capabilities. We all are eventually confronted by some situation to which our intelligence is not equal or for which our education is not adequate. As a result, we are faced with defeat when we have exhausted all our personal powers. There is only one solution in such a circumstance and that is to have recourse to something, some power, some being, some intelligence, which transcends ourselves.

Our limitations need not necessarily hold us back in life. Beyond our personal powers lies the source of all power, *the great Cosmic*. Our creative abilities, our initiative, our personal powers of attainment, are but a trickle from the great inner reservoir of our being. It is true, as has often been said by psychologists, that we ordinarily use but ten percent of our mental potentialities. We must realize that we are not isolated beings. We are not separate from the source which has created us. We do have access to that which created us. In fact, we are a part of it. The mind or Cosmic intelligence which has ordained our being, and which preserves it in its various forms, can be appealed to. It can be directed.

Now, when we appeal to someone or to something, we are expressing a desire. We are indicating a want of some kind. We might say that our prayers are desires which are either made vocative, that is, spoken, or which remain silent within our own consciousness. In appealing to the Cosmic, in expressing a desire, the question of what is the right or the wrong desire is very important. Having in mind the wrong desire may result in an unanswered appeal in our petition. For example, a purely selfish, a wholly mercenary desire, is very difficult to bring before the Cosmic. Most assuredly we cannot expect to have such a desire gratified.

First, however, let us realize that seemingly selfish desires are not always actually so. Suppose one appealed to the Cosmic for a much larger home—perhaps a home that is better in appearance, has superior arrangements or accommodations or is in a more favorable location. Now such an appeal may actually be free from any selfish motive. One may have a growing family and, as a result, the accommodations of the present home are not adequate. To rear the children com-

fortably and properly one needs a larger home or improved living conditions for their health. Then, again, the environment or particular location of the home may not be best for the children. It may be too distant from school or the associations not advantageous to the development of their character. Consequently, then, an appeal incorporating these desires would not be Cosmically interpreted as a purely selfish or personal objective.

Is an appeal for the improvement of one's health to be construed as a strictly personal motive? We shall begin our answer to that by saying that it depends on why we want good health. In appealing for good health, it is not sufficient to stress just one's personal freedom from distraction, from pain, from discomfort or even from concern about our health. On the other hand, if we want good health in order to pursue a course of service to our family, to our friends or to society, then such an appeal is in order. In other words, if we can benefit our family or friends, someone besides our immediate selves, by attaining good health, then we have a right to make that an object of our appeal to the Cosmic. We may further say that to want good health just to inspire others, to arouse them from despondency or show what can be obtained by vitality, is a proper motive, too.

What of money? Can we ask the Cosmic to improve our financial affairs, to help us obtain more money and yet sincerely say that such a desire is not mercenary? Let us be frank. It is necessary that we remove the imagined or hypocritical stigma which some people have come to associate with money. Money is not a necessary evil nor is evil inherent in money. From the philosophical point of view, *good* and *evil* are but evaluations which man places upon the qualities of his experiences. In other words, the manner in which an experience is related to our own personal interests or welfare determines whether we shall call that experience good or evil. The same may be said of objects or things. They are good or evil depending upon their relation to the purposes we have in mind. A power of any kind can, therefore, be either good or evil, depending on man's application of that power, the final use of it.

It must be obvious to everyone that *money is a potential power*. It can be used to ac-

complish innumerable things. Now, the way in which money is used becomes a moral responsibility of man. Whether the particular employment of money is evil depends upon our conception of human relations. If it affects these human relations detrimentally, we are inclined to think of the power of money as evil. Simply put, the reason you want money determines whether your Cosmic appeal is proper or not.

To use money to pay just debts is certainly a proper motive. It is also proper to ask for finances to educate ourselves, to improve ourselves for a better position or profession, provide for the future of our children, and even to acquire funds for the necessities of life. It is also not objectionable, from the Cosmic point of view, to appeal for money so as to acquire moderate luxuries, things that make living more comfortable and enjoyable. However, to seek money for extravagances which constitute a waste would be Cosmically improper. It is essential that we come to understand that the Cosmic does not have any code of morals, or prohibitions, or regulations of any kind, corresponding to those which man conceives. Whatever man knows within himself, whatever his conscience tells him is right and proper with respect to his society and his relation to his fellows, that is Cosmically proper. It is immaterial whether or not other persons accept the same view. Consequently, it is not the particular use of money, but rather the motive behind our use, which is the Cosmic factor and which determines whether our appeal will be granted.

The Rosicrucian monographs warn us that our constant appeal to the Cosmic for anything is out of order. The reason for this is that we are denying the powers, the faculties and judgment with which we have been Cosmically endowed and which we should exercise. To use an analogy, one cannot ignore the common-sense principles of economy and thrift and dissipate his funds or resources and then turn to the Cosmic, asking that his needs be met. Furthermore, if one's appeal is accepted by the Cosmic, one must not expect that it will materialize in a literal pouring of money into one's lap from some unknown source like manna from Heaven. It is Cosmically required that we have a plan in mind when we make our petition. That plan includes the proper motive. The

nature of our petition to the Cosmic must be in the form of a request for *illumination*, for an influx of knowledge as an idea or ways and means by which, through our own efforts, initiative and intelligence, we can provide what we need. The Cosmic does not give us directly the object of our appeal. It does not provide moneybags or a blank cashier's check. Rather it always affords us the opportunities, the ways and means, by which to materialize, by our own efforts that which we want. In that way, then, we have a chance to use the powers and faculties which we have as Cosmic gifts.

It is essential, in petitioning the Cosmic for help, that we not think of that aid solely in terms of our immediate needs. There are those who do this and then, after these needs are met, revert to their usual way of life. In petitioning, we must think in terms of tomorrow; we must visualize, if we can, an extension into the future of the help we want now. We must use what we get now in the proper way for the future as well. Let me reiterate that selfishness, in the Cosmic sense, is that which is wholly personal and from which the petitioner alone will derive benefit. We must also remember, in petitioning, that we cannot deceive the inner self. We cannot ask for one thing and indicate a certain motive and yet, within ourselves, intend to use what we receive in an entirely different way. The inner self *knows* what we want to do with that for which we are asking, and *we know* that it knows. We must not appear before the Cosmic as a hypocrite.

Provided, then, that the desire and motive are proper, just how do we make the appeal to the Cosmic, just what technique is employed? When we speak of attunement with the Cosmic, we really mean our having a consciousness of the Cosmic Mind, bringing our own consciousness in harmony with the plane of the Universal Cosmic Mind. To have a better understanding of Cosmic consciousness, which mystical attunement really is, I like to reverse the order of the two words, for I think it helps us. Let us say *consciousness of the Cosmic*, for that is what Cosmic consciousness is. It means having a personal realization of the great Universal Mind.

We are often likely to think of this Cosmic or Universal Mind with which we are to attune as being external or apart from us.

There are some persons who even look into the sky as though God or the Cosmic were not only beyond this earth and the planets but even beyond our universe, far out in the reaches of space. The fact is that the Cosmic Mind, either as consciousness or order, is in all things. It is in every minute cell of our being. The ancient Stoics said that the Universal Consciousness, or the Great Mind of ultimate Reality, is as well the consciousness of all living things. They meant that the intelligence of a blade of grass or of a more complex organism like an animal is an extension of the Great Mind. They also said that this universal consciousness is the very essence of inanimate things. The physical laws constituting the atomic structure of the elements is part of the same Universal Mind but on a lower scale of manifestation. This great Universal Mind or the Cosmic, then, is both the *Vital Life Force* which makes beings animate and that *spirit* energy of which their material substance is composed. With these thoughts in mind, we come to appreciate the fact that the Cosmic Mind is not remote from us but its closest point is *within our own selves*.

Each of us forms a little niche in this Cosmic consciousness; that is, we are not separate but an integral part of the universal *one*. It is like the little markers which we see on the edge of a ruler. Each little marker contributes to the dimensions of the ruler. Or we may think of ourselves as being the wave bands of color. These wave bands may seem separate; yet united they compose the whole spectrum of visible light. Red, green, and blue, the primary colors, when brought into harmony, produce the white light of the sun. And so our separate consciousnesses are really a part of the great Universal Consciousness.

When we are in attunement with the Cosmic, we then for that moment realize our own niche, our relationship to all the other niches, to all the other manifestations of which the Absolute consists. It is then that we become one in personal consciousness with the creative forces of the universe. We find ourselves literally floating in a great vibratory sea of Cosmic forces which we can realize and use and of which we were heretofore not conscious. Contacting these Cosmic forces, becoming a momentary channel for them, is a tremendous stimulus to us. It

results in a rejuvenation of our psychic, our mental, and our physical being. We experience a sort of ecstasy, a feeling of inspiration, of having risen above the fears, doubts, and distresses we experienced previously. There is acquired a confidence in personal attainment, accompanied by a flow of ideas, and the resultant self-mastery. It is after such attunement that we become conscious of those ways and means by which we can satisfy the desires of our petition to the Cosmic.—X

Absent Healing

Just how does absent healing affect the recipient? This question is more concerned with the philosophy of the procedure rather than with the technique. For the technique of absent healing, a booklet written by the late Dr. H. Spencer Lewis, entitled "The Art of Absent Healing," is complete and thorough in itself. If that booklet is carefully studied and its instructions followed implicitly, any individual who has the proper point of view, that is, a sympathetic understanding of the purposes of the process, can practice the technique with excellent results. We will here not attempt to analyze or discuss these techniques. They need no further discussion; they need to be followed and mastered.

The principles that lie behind the technique are generally the basic philosophy of the Rosicrucian teachings. The whole concept of the Rosicrucian art of absent healing is based upon our entire philosophy and its application of metaphysical principles and of mysticism. Specifically, absent healing is a process by which harmonium within the human body can be aided in its restoration. According to the principles of therapeutics as presented in various of the Rosicrucian monographs, a perfectly functioning body is in a state of health or harmony within itself, physically and mentally. Any external or internal condition that in any way upsets or disturbs this harmonious state is a form of illness—a lack of health.

From an application of other Rosicrucian principles, we can easily draw the conclusion that the healthy or harmonious state of the human body is positive. Anything that interferes with that condition or state is a negative condition. Please realize, however,

that this use of the terms *positive* and *negative* is a different application from our usual reference to positive and negative treatments, as outlined in the Sixth Degree. What we mean here is that a healthy body is as near perfection as we can conceive of perfection within a body. It is therefore declared to be positive. Any interference with this perfect balance is a negative factor or a negative quality entering into and disturbing the perfect functioning which previously existed.

A body which does not function harmoniously has come to a state where it is out of harmony or not in perfect health and balance because of the intrusion of some condition. In the case of an accident, this lack of balance can be due to the infliction of some object upon a part of the body, or it can be due to an invasion into the body of microorganisms which temporarily take control. The body fights to rid itself of the irritating invasion. This is one point of view in regard to the so-called germ theory of disease. Microorganisms exist throughout the whole earth. They enter our body constantly; we have them with us all the time, but if through wrong living, wrong eating, wrong breathing, or other behavior that is not conducive to the maintenance of the normal balance or state of harmony within the body, these organisms develop to a point where they become an irritant within the body, disease results. The forces of the body are then directed toward throwing off these organisms, and the results of this process may be pain, discomfort, fever, or other peripheral conditions that are the results of the action taking place within the body. Pain is not in itself a disease or a state of inharmony. It is a manifestation that the body is being forced to do something different from ordinary. The same can apply to fever and any other similar accompaniment of disease.

The human system has a great deal of adaptability. Not only do we take into our systems every day many microorganisms, but we abuse the body. Usually this abuse is through forcing it to do things which it should not have to do—for example, to expend energy without proper rest, to expend energy for long periods of time, to work under artificial stimulation through the overuse of simple drugs or through burdening the body with too much food or the wrong kinds of food. A certain amount of these devia-

tions from proper health practices can be tolerated, but if temperance, moderation, and reason are not exercised, there comes the time when the body's defenses will break down from constant adjustment to these strains put upon it by wrong living. Under such conditions, it is possible for the causes of disease to become fixed and flourish, with the resultant manifestations of illness.

It is therefore obvious to a rational individual that he should learn reasonable laws of living. There are of course many differences of opinion as to what are the proper laws of health. Many of us would disagree in regard to such subjects as diet, exercise, sleep, and work, but there are certain basic things that seem to be self-evident—that we shouldn't overeat, we shouldn't overwork, overrest, or take into the body anything in excess.

When disease has actually established itself and illness has resulted, then the body does the many things already mentioned, through the intelligence that directs the sympathetic nervous system, to rectify the wrongs, and objectively, the intelligent human being also tries to do those things which will help to re-establish the harmony that previously existed. The first thing to do is to make possible for the body to draw upon its natural reserves and upon the full application and use of the vital life force that pervades the universe. An attempt is made to rebalance the body so that its content of spirit and vital life force will again be in proper equilibrium. One step is to discontinue any excesses in which it may have been our habit to indulge. The second step is the application of chemistry, and also through manipulation to help restore the body structurally and functionally to its proper harmonious state.

Medication and proper manipulation of parts of the body are sometimes called for in this process. Normally, the body will respond to intelligent treatment, and gradually harmony can be restored. The body will absorb the force of *Nous*—which is, after all, the essence of all being and all existence—if it has the chance. We therefore try to reharmonize the body not only within itself, but with these constructive forces that exist about it. All intelligent therapeutic treatment is toward this end, and absent healing is no exception. Through absent healing one

individual directs the vital forces to the individual who may be ill. These forces are of course already more or less available to the ill person. Just as a sponge will absorb more moisture when it is placed in an environment that contains an excess of moisture, so a body which is working to re-establish balance by the absorption of those forces that contribute to harmony, when it is placed in an environment containing what we might call a surplus of these forces, will absorb more of them. The technique of absent healing is to direct those forces to that body, and if properly done, as experience has demonstrated to many Rosicrucians and individuals who have used this technique, it actually works.

However, we must never lose sight of the fact that at some time the body reaches a state where it will not under any circumstances re-establish a harmonious condition. This may be the time of transition; it may be a manifestation of the law of Karma; it may be for the purpose of causing an individual to have an experience for a reason possibly not understood immediately. Therefore, absent healing or any other form of therapeutics is not always effective in the re-establishment of bodily harmony. However, in the case of absent treatments, in contrast to most other forms or application of therapeutic methods, it is one form that cannot be overdone. The absent treatment, regardless of how frequently or by how many people it is given, cannot possibly cause any harm; it is conducive only to making available to the inharmonious body those things which it needs and upon which it can draw.

Absent healing is therefore a procedure which, when known to an individual, becomes an obligation as well as a privilege. We are obliged to assist in the alleviation of human suffering if we can do so, fully realizing that while we can so aid, the decision as to how effective the treatment may be insofar as our judgment is concerned, lies in a higher category, or exists upon a plane advanced beyond the scope of our own limited consciousness.—A

The Use of Idealism

Idealism is a part of our thinking that can be used for practical application. It is also a system of thought that must be considered

intelligently. Idealism is something that we can carry around with us or it can carry us around. In the latter case there is a tendency for the extreme idealist to lose touch with reality and to forget the practical application of any ideal to the problem of living.

The study of metaphysics in any of its ramifications demands that a choice must be made between its two principal systems, *materialism* and *idealism*. Although all metaphysical inquiry tends toward an attempt by man to understand and arrive at a basis for a fundamental reality in the universe, the means or methods by which metaphysics attains this basic purpose are as different as are the opinions that individual writers have expressed upon the subject. The different phases of metaphysics can, in the final analysis, be summarized as modifications of materialism or idealism, depending upon the point of view with which the individual studying the subject or expounding upon the field of metaphysics arrives at his concept of the ultimate reality.

The field of philosophy provides the explanation of both materialism and idealism. We can here only touch upon the very fundamental premise of each point of view. The main thesis of materialism is that matter and energy constitute the fundamental reality. From this main thesis it is conceded that everything existing or occurring in the physical world and in the mental processes of individuals is either material in character or dependent upon matter in motion. Such a concept bases its whole existence upon a physical standard. It excludes the existence of anything outside the phenomenal world. It excludes freedom of the will, immortality, and even God. On the other hand, idealism is fundamentally the exact opposite of materialism. Its principal thesis is that the real and underlying part of the universe is mental rather than material. Some forms of idealism go so far as to support the concept that the apparent materialistic aspect of the universe is only an illusion. Most forms of idealism, however, admit the existence of the external world and acknowledge that this world possesses objective validity. Idealism further identifies the essential characteristics of the universe with mind instead of with matter, energy, and force.

The machine age of the past few decades has looked to mechanism and organization to

bring peace and self-realization to the individuals composing its society. But as, when in the past, civilization has come to depend upon outer defenses instead of inner, it finds the whole structure it has ordered so carefully faced with possible destruction. Mankind is then forced by circumstances to reconsider its whole situation. Civilization can save itself, as in the past, only by turning anew to the inner resources of the spirit. Herein lie the opportunities of an idealistic system to furnish light and learning for the future as a living philosophy.

The concept of idealism, with all the meaning that can be attached to it, it must be realized, is not a perfect concept. In the field of metaphysics, both idealism and materialism are human concepts, not divine concepts. Each is an honest attempt to penetrate the unknown in order to arrive at an understanding of the underlying purposes and reality beyond the apparent. No philosophy can be greater than those who conceive or adopt it; therefore, we must be wary of permitting ourselves to become narrow in our viewpoints by supporting without thought of revision an idealistic system that may, through experience and the future history of man, prove to be inadequate. The extreme concepts of idealism wherein the material world has been denied—that is, those who by practicing their ideals have denied themselves food, clothing, shelter, and comfort—have caused some idealistic phases of philosophy to appear ridiculous to anyone with reasonable common sense and judgment. Idealism can inspire and hold an appeal for all who will realize that its basic fundamentals are worth while, but that its ultimate perfection has yet to be evolved.

All philosophy begins in wonder. If men did not wonder, they would be no different from animals. It is this concept of wonder on the part of man which causes him to speculate and which causes him to formulate a philosophy, and at the end when philosophic thought has done its best, the wonder still remains. There has been added, however, some grasp of the immensity of things, some purification of the emotions through understanding; yet, there may be danger in such a process of thinking. An immediate good is likely to be thought of in a degenerate form of passive enjoyment. We must never

lose sight of the fact that existence is activity ever merging into the future.

The aim at philosophic understanding is the aim at piercing the blindness of activity in respect to its transcendent functions. In the search for an ultimate reality, for a fundamental point out of which all else that man can conceive has grown, materialism has been satisfied with what it can objectively observe, while the idealist believes that these transcendent functions must exist as a force throughout the universe. The idealist further believes that the existence of a Supreme Creative Intelligence is called for in the creative process, since that process implies duration and a permanence of purposeful effort. Thus, the Supreme Intelligence or force must be not only immanent in atoms, cells, and processes, but it must also transcend its creation.

The question with which we are frequently faced is: Can idealism exist in the material world in actual practice? In other words, is it possible for man to subscribe to an idealistic philosophy that builds its foundation upon the principle of a Supreme Being, a Creative Intelligence, or an Absolute Mind, and at the same time live a normal, socially acceptable existence in a world where materialism dominates almost every thought and action? That it is possible to be an idealist in thought and practice can be illustrated by the fact that there are many people who, without deviating from accepted social customs and practices, are able to subscribe and uphold those ideals which exist beyond the values established by a material world, and in their practice are an inspiration to others who would also subscribe to such ideals.

In the world today we are faced by the question of a standard for moral values. On the front page of almost every newspaper in this country we learn of deviations from moral standards by some individual or individuals. We find that this condition is no respecter of age—that juvenile delinquency ranks almost equal with adult crime.

Fifty years ago, moral standards and character were built upon religious concepts. Religion was able to enforce moral ideals and practices by the fear of hell or by some other form of punishment or retribution. Today, when a world steeped in materialism has held out to the youth, of the past two or three generations, that science can answer

all questions and that spiritual value is only a superstition maintained in the name of religion, it is little wonder that morals have degenerated and that there exists no high standard upon which moral value may be based. It may be that the permanence of our civilization is at the point where its continued existence depends on whether or not character and moral values can be maintained without fear. This is the challenge to modern metaphysics. Can the idealism of Rosicrucian metaphysics become the foundation upon which character and morals can be based?

Socrates in his time faced a period of skepticism which had been given wide circulation and seemed to promise the destruction of the moral order then in existence. People talked as we do now—that youth had degenerated, that few placed value upon establishing a high moral character unless forced to. The discovery and conviction upon the part of Socrates was of the *Cosmic* and *personal* nature of moral value. It was Cosmic in the sense that the moral order was seen as a part of the nature of things and that it was witnessed by an inner light which illuminated every soul. Moral value was personal in that it was the duty and privilege of every man to arrive directly at the truth through his own personality without the intervention of priest, potentate, or institution. The moral stimulus of the Socratic conviction saved the wreckage of Greek culture by enabling it to pass into the heritage of Rome, and through development and progress to other civilizations.

In spite of all our limitations of comprehension, idealism, and particularly the idealism that constitutes the basic Rosicrucian philosophy, furnishes a more reliable background for ethics than can any existent system of thought. Idealism, if not completely directing the formation of character, widens the scope of our moral activities and makes it possible for man to find a niche not only in the physical world, but also in an infinite cosmos. Idealism demonstrates, as far as any man-made metaphysical theory can do so, that all individuals are a part of the underlying reality, that is, mind and soul, and therefore are intimately related to the ultimate reality. Idealism urges each individual to assume proper dignity in all his relationships, and to express moral action

not based upon prejudice but in a manner that may become universal and set the example for a more perfect world.

A common objection to an idealistic concept is based upon the principle that behavior and thought are two distinctly different things. It will not be difficult to bring to mind illustrations in which individuals have, on the surface, professed to be idealists. These individuals have at least orally subscribed to those principles of the highest moral, ethical, and social value which contribute to the well-being of mankind. These same individuals have in actual practice conducted activities and lived in such manner that their lives were inconsistent with the ideals to which they claimed to subscribe. We normally refer to such an individual as being a hypocrite. This individual claims to hold to a certain set of ideals and at the same time practices whatever expediency demands. He may in the course of his life, lie, cheat, steal, or even commit other antimoral acts completely inconsistent with the principles to which he gives oral obedience. Such individuals, however, are not true examples of idealistic behavior. These individuals are usually trying to compensate for inferior abilities, lack of knowledge, or improper application of experience. These individuals have missed the point. They do not grasp the concept that ideals are as effective in practice as they are in theory, and that when practiced, they contribute more to peace of mind than can any material gain.

In the Rosicrucian philosophy we place a great deal of emphasis upon the faculties of the subjective mind. We acknowledge that man is dual, that his physical behavior is governed primarily by the objective mind, and that our objective behavior is our everyday manifestation of ourselves. Living as we do in a material world, our objective behavior is the process by which we live and by which we conduct our personal and private affairs, as well as our social contacts. Objectively, much of such behavior is based upon the demands of the moment. It is based upon the knowledge and experience which we have gained through our objective faculties and through reason, but we also know that deeper within the self, in the inner being that constitutes a segment of the ultimate reality, lies the power that is life itself and that

motivates all forms of behavior. We cannot possibly keep in our objective consciousness all the knowledge and experience which is ours. We therefore must relegate much of our experience to the subjective consciousness in which are stored all memories; therein reside all connections with the inner self and all the fundamentals which are the realities of life.

In the subjective mind we find the connecting link between our objective behavior and the ultimate purpose of the Cosmic scheme. If our behavior from day to day may seem to be inconsistent with some of the ideals which are related to our concept of the Supreme Being, it is not necessarily an indication of hypocrisy, like that of the individual who intentionally denies his ideals, but rather an indication of our human inability to grasp the whole meaning of existence. We emphasize those portions which we can immediately see and understand to a degree in our everyday experience.

Man is dual; he is psychological and biological. From the biological standpoint, he is of chemical composition—that is, he responds to the same laws as do all other physical things. Psychologically, man is a mental entity. His behavior is founded within this mentality as expressed through the biological functions and structure with which he is physically equipped. If man is more than an animal, more than a biological unit, he grows through his mental powers and creative ability to attain some insight into the purposes of his Creator. In relating himself to these purposes, to the ideals which they represent, he is approaching the mystic concept of being—that is, oneness of all life, of all creation, of all purpose—and a conviction of God as the final reality.—A

The Ordeal of the Soul

It is not uncommon for us to receive a letter from a Rosicrucian member which reads like this: "For some time I seemed to make great progress in my studies. I had an understanding of the teachings. I realized, as well, a satisfactory unfoldment, a broader vision and an appreciation of the mystical precepts of the teachings. Then, suddenly, my life seemed to be plunged into an abyss. All became despair. All my efforts, no matter what I attempted to do, seemed to be

thwarted as if by some invisible power. I could plan, but my plans never materialized. All that I could expect, in fact, was failure. As a result of such events, I was tempted to abandon all my ideals, the very motives which brought me into the Order. I wanted to give up my studies, change my whole way of life which I had loved." Then these same members will ask: "What have I done to bring such misfortunes upon myself?"

These Rosicrucians forget an old mystical lesson which is taught in the degrees of the Order. We are not going to say in what degrees, but we are going to call it by its name. The lesson is known as the *Obscure Night of the Soul*. Just before one attains a quickening of the inner consciousness, a real psychic unfoldment, there is a period of great darkness for the soul. The ancient Essenes were the first to call this period of darkness by the name of *Obscure Night of the Soul*. The early Christian theologians or church fathers referred to it as a *mystical aridity*. They meant that it was a period of desolation in one's inner consciousness. The alchemists called the same experience the *Black Night of Matter*. In effect, it precedes the dawn of one's personal inner initiation, just as the blackness of night precedes the early rays of the morning sun.

During this period of ordeal, the soul passes through a time that is a Hades or Hell of discouragement and misfortune. Such interval as the *Obscure Night of the Soul* may truly become the blackest time, so far as our personal affairs are concerned. It is different from the usual failures or turbulence that one ordinarily experiences in life. It is not just that we do not attain success or that we have obstructions confronting us. There is in addition a tremendous psychological despondency accompanying each adverse experience. Such experience has a tendency to destroy our initiative, to break down our faith, and to prevent our seeking to rise above the opposition. We develop an indifference to our future. Our virtues, those moral concepts we have gradually built up in life and which are the acme of righteousness, are severely tried. Our idealism wanes. We do not care whether we attain that which we have set as our pinnacle of achievement. We are submerged by moods of cynicism or doubt which make it difficult for us to take the advice proffered by others.

During this *Obscure Night* the individual is stripped of all his vanities, his self-assurance, his pride in whatever achievement or talents he may have. In fact, he stands naked before his own inner vision. He sees his weaknesses and realizes himself as he is and he does not like what he sees. It amounts to a time of personal readjustment of one's spiritual and mental selves, a reorganization of the whole being. Such an ordeal of the soul requires great fortitude, strength of character, and resolution to carry on. This trying time is the great crucible in which we are purged of our weaknesses in preparation for the *Golden Dawn*, the great initiation, which lies just ahead. The soul-personality is being refined. We are obliged to put aside the feeling of depression, to be defiant, if you will, even when there is nothing to inspire us. At such a time we cannot allow our failures to arrest our powers. We must be resolute and carry on, though all is in darkness. The reward is this: If we persist, the *Golden Dawn* of spiritual illumination will come to us.

The ancient mystery schools dramatized very effectively for their candidates this *Obscure Night of the Soul*. The purpose was to make them fully conscious of its mystical principles. They had these candidates pass through dark initiatory chambers in which there were fearsome noises and other things to terrify them. These candidates were forced to have faith in their ideals and the courage to carry on when confronted with such terrors. Even the blindfold which is put over the eyes of candidates in initiations today, in many fraternities and secret societies, is an inheritance from the mystery schools. By thus blinding the candidate there is depicted that darkness when the inner vision or consciousness is obscured.

To be timid when confronted with the ordeal of the *Obscure Night* and not to venture ahead, obliges one to remain in what is known as the *alchemical garden*. This alchemical garden is a psychological state during which we must transmute fears and timidity into fortitude, the result of the knowledge we have gained in our studies. Now this transmutation may not be accomplished by some in this incarnation. They may have to remain in the alchemical garden for another incarnation. As a result of their fears, their *Golden Dawn*, the great knowl-

edge and light which will be theirs, is accordingly delayed.

Life on earth following the Golden Dawn has been called by the mystics the *Path of Illumination*. It is true illumination, the light of understanding, the light of the mind. Once this is attained, one is never fearful of the outcome of life. He will from time to time, as must every mortal, experience tribulation, but he will never again be completely confounded. He will, thereafter, be majestically independent in the sense that he will realize his Cosmic resources. He will know that he can *recreate* whatever the circumstances of the moment may have destroyed. To use an analogy, one who is upon the Path of Illumination is like one meeting a boulder that obstructs him on the highway; he does not despair, because he is able to see beyond that boulder and to know how he can either remove it or by-pass it.

The illumination of the Golden Dawn gives the individual a profound insight into his real self, his emotional being, his psychic being, his unity with the great Cosmic mind. Therefore, potentialities which heretofore were unknown are revealed to him, and they cause him to realize that he is equal to what the future may demand. This Obscure Night may occur at almost any age but usually when one is either thirty-five or forty-seven years of age. Its duration varies with the individual. It may last only a week for one, a month for another, and even several years in instances where fear overcomes resoluteness. The Obscure Night is a mystical transition in which we are brought face to face with our whole being. It occurs once in every incarnation.

The way of truly knowing when we are confronted with the Obscure Night and the exact steps to be taken to master it, as well as the great benefits of the Golden Dawn, cannot be revealed here. They must be left for those degrees of the teachings in which they are fully explained.—X

Subjectivity

How is it possible for the subjective mind to learn? This question, asked at this year's Rosicrucian Convention, may seem to be a simple one, but its answer becomes involved in the nature of the subjective mind.

It is an acceptable procedure for us to think of the objective and subjective minds

as being parallel to each other and having similar things in common, but to believe that the subjective mind is merely an unconscious form of the objective mind is a serious mistake. The subjective mind serves two fundamental purposes: The first is to control the involuntary functions of the body, this phase being connected with the sympathetic nervous system; and the second is to serve as a storehouse of memory. In the latter case, all knowledge and experience is at one time or another transferred into the subjective mind.

The subjective mind is therefore primarily not a perceptive attribute of our being. Perception is an attribute of the objective mind, the primary forms of perception being through the sense faculties by which knowledge and information are carried into the mind. For example, we see, hear, or through other sense faculties grasp a concept, idea, fact, or experience through perceiving it. The subjective mind does not perceive—it accepts. We know, for example, that the subjective mind reasons deductively, accepts everything that comes to it from the objective mind, and works from that point. It is not analytical like the objective mind. It does not weigh the possibilities or probabilities or whether a thing is fact or fancy; it accepts anything that is transferred to it from the objective mind. In this sense all material, physical or objective, experience and knowledge eventually arrive at the point of subjective consciousness through the channel of the objective mind.

The subjective mind, according to the Rosicrucian philosophy, is a phase of the vital life force and is therefore in contact with absolute knowledge or with God. In that sense, it has innately within it certain knowledge and experience that comes through that natural attunement existing between it and the Cosmic forces, plus memories that may go back to other incarnations. It is through this faculty of the subjective consciousness that we may gain knowledge which cannot come through the five physical senses; but, and this is the important fact to remember, we do not gain this knowledge until that information is translated or transferred into the objective consciousness. We normally refer to all knowledge and information coming from the subjective as "intuitive knowledge," but intuition functions only

through the medium of the objective. The objective mind becomes conscious of fact and experience—or of knowledge from the subjective consciousness. In other words, the thought process takes place in the objective mind. The question as to what the subjective consciousness can learn, then, depends upon what is transferred to it by objective consciousness.

Normally, the subjective mind becomes a storehouse of memories originating in objective consciousness. Even before we reach advanced childhood our consciousness would become utter confusion if everything that we had learned would be constantly kept at the focal point of objective consciousness. Knowledge not immediately necessary or activities not immediately to be called upon are stored in the subjective consciousness. Things that we cannot think of at the moment are there and can be recalled through the function of memory. The subject of memory is a complete subject in itself and cannot be considered here in detail.

Concentration, meditation, and contemplation are means by which things are transmitted to the subjective mind. Casual happenings are not impressed upon the subjective mind because it, too, would have its limitations insofar as the ability of the objective mind to recall things from that state of consciousness is concerned. We cannot, for example, read a thing which we do not understand and expect it to become firmly fixed in the subjective consciousness. I once overheard an individual say that he read a thing hurriedly but that he was not concerned because (as this person believed) the knowledge was already in his subconscious. This is not quite true because only those things that impress themselves upon the objective consciousness can, in turn, impress themselves upon the subjective consciousness and thereby become available for use or for practical application.

In other words, the subjective mind will not do for us what we are not willing to do for ourselves. We cannot scan through a book, an article, or a process and think that the full intent and content of those things will thereby be available to our subconscious mind. We all know that the establishment is a habit and takes a lot of time.

A habit is a good illustration of how the subjective consciousness works. A thing is

established through repetition and is easily called upon and carried out almost automatically. Therefore, all that we thoroughly digest mentally, through what we experience and learn, will be firmly established in the subjective consciousness for future use. That which we look into only superficially will be no more available in the subjective consciousness than it is in the objective.—A

Why Attainment is Not Equal

It may seem strange to some of our members that Rosicrucians who have been in the Order more than twenty years may at times feel very disheartened. It would seem that, with such background of study in the Order and such long affiliation, they would be masters of any circumstance which might arise. However, such persons will say during an interview or in a letter: "I am in the high degrees of the Order; yet I must frankly admit that my life is not just as I wish it." Perhaps they further add: "I experience ill-health occasionally and my business is not satisfactory." Then they frankly state: "Since I am exposed to these discouragements and know failure at times, of what avail has been my study and my long affiliation with the Order?"

First, we must answer by saying that being in the high degrees of the Order is no absolute guarantee that the individual will be exempt from violation of a Cosmic or natural law. The high degree member must experience adverse Karma as well as any other individual if, because of indifference or negligence, he makes mistakes which invoke the application of this law in his personal life. It is incumbent upon each of us, especially those in the higher degrees, to use our Rosicrucian studies to learn our mistakes and to set about rectifying them. Once we realize that we have set into motion certain causes, we must be humble and seek to make adjustments according to our Rosicrucian knowledge so as to mitigate the effects.

What advantage is there in being a member of the Order? As Rosicrucians, we have the opportunity to rise above adversity, which we may have brought upon ourselves—perhaps inadvertently—sooner than others. We are given the insight to determine the causes of such adversity. We have also been taught ways and means to establish other

causes by which to correct mistakes, even faults in our own nature. If we disregard the principles that have been given us or accept them only as theories, then, of course, we must suffer the consequences. There is no Cosmic partiality or discrimination. We must always be aware that knowledge without works avails us nothing.

Success or advancement in one's life cannot be the same for each of us. Though we may enter the Order together as members and may acquire knowledge alike as we pass through the degrees, nevertheless the attainment of each will be different. This seems very puzzling to many members, but there is nothing mysterious about it. The simple explanation is just this: *We are separate personalities.* We have separate soul-personalities and the development of them is different to some degree for each of us. When we enter the Order, the development of the soul-personality of each one is different. In the majority of instances when we leave this life at transition, the development of the soul-personality of each of us continues to remain unlike. Each of us will make some advancement in the Order as we go through the degrees. We will add something to our understanding and to our perfection. Yet that addition to what we already were still leaves us unequal. The advancement contributes only to our differences. It in no way equalizes them. We must not think of membership in the Rosicrucian Order as being like raw materials going into a factory and coming out on the assembly line exactly alike.

Let us use an analogy to make this point clear. We shall assume that two men are entering an elevator in a large modern office building. They both enter at exactly the same moment. One of these men, we shall say, is twenty-five years of age and the other is forty-five. The elevator ascends to the top or twelfth floor of the building and its two passengers exit at the same time. Though they have left the elevator together, their respective ages, in relation to each other, remain unchanged. There is only the addition to their respective ages of the few seconds it took to rise from the first to the twelfth floor. The point we are trying to make is that the ascent in the elevator did not alter the relative difference in ages of the two passengers. So, too, it is with Rosicru-

cianism. Some of us enter this incarnation having attained the first plane of psychic consciousness; others, the second; and still others, the third. If we are conscientious in our studies, we may add to the development of our respective planes of consciousness. Those who had attained the first plane may reach the second; those who had attained the second, may reach the third. The more advanced would, at the close of life, remain more advanced than those who came in on a lower plane of consciousness.

The Rosicrucian teachings do not equalize human experience. *They add to it.* This is also the reason why some members of the Order are much more successful with some of the mystical and psychic exercises than are others. It is because they have already, as a result of previous incarnations, attained a higher plane of consciousness whereby they can accomplish successfully some of the exercises which others cannot. We must, however, realize that each of us gains in proportion to what we were when we entered the Rosicrucian studies. It is rare for a member who enters the Order on a lower plane of consciousness than another student to pass the latter in personal development through the degrees. The only way this could happen would be that the one in the higher plane of consciousness gave little thought to his personal studies or development while the one on the lower plane was an excellent and conscientious student and caught up and passed the other. This would be rare because one having reached a high plane of consciousness is not likely to be so negligent. He would realize the need of applying himself and that would advance him still farther and cause him to maintain the gain which he had over others when he entered the Order.—X

Rational Mystics

There are those who in their pursuing the study of mysticism believe that such a course justifies participation in mediaeval and modern superstitions. They immediately indulge in such practices as the planchette or ouija board, automatic writing, cryptic or strange and incomprehensible correspondence, and other equally fantastic antics. It is apparent that such individuals have no proper conception of the nature of mysticism. They

confuse mysticism with occult practices of the Middle Ages which, even then, were execrated by real occult philosophers and mystics alike.

It is hardly necessary to define mysticism here, but we shall offer a brief definition to show how far from its principles have deviated some of those who refer to themselves as mystics. Mysticism is the intimate experience of the Divine through self, or a personal union with God. Consequently, mysticism is concerned only with the development of the consciousness of self or the realization of the psychic powers of one's being, by which he is brought into attunement with the Absolute or the Cosmic. There are but three major steps for mystical attainment. These are *preparation*, *meditation*, and *illumination*. Each of these has been subdivided into other steps. The subdivisions are really elements of the three major divisions.

The preparation for mystical attainment, after centuries of practice and as expounded by illumined individuals, has been reduced to a few essential requirements. These consist principally of *purgation*. The aspirant must purge himself of all thoughts and practices which are of a nature so as to prevent his consciousness from ascending to a higher plane. It is really a psychological process wherein one conditions himself to be receptive to the finer and more exalted impressions of the Divine Mind within him. First, the purging consists of the rite of lustration, that is, the cleansing of the body externally and internally. One bathes thoroughly and puts clean and simple clothes on his person. Usually there is a period of fasting preceding the meditation. The clothes one puts on are not eccentric robes or costumes. They do not affect Oriental designs or the costumes of any particular region or people. These articles of dress may be your customary habiliments, those you would wear in any circumstances when you wished to be comfortable. No turbans, sandals, scarves, mantles, sashes, or any peculiarities of dress are necessary. Immediately, by this postulation we remove one of the elements of fanaticism and eccentricity which some persons, ignorantly or wilfully, have associated with mystical preparation.

This cleansing, however, is more than physical. It is, as well, *moral and mental*. Prayers are offered in which one silently seeks to have guidance in accordance with

the most lofty aspiration of which he is capable. The aspirant likewise pleads that he may be strengthened in his moral evaluation; that he may know if his conduct is Cosmically proper so that he does not offend the very spiritual force with which he wishes attunement. Next there is the sincere effort to purge from one's mind all thoughts which are related to the lower order of one's being, such as envy, hatred, jealousy, and avarice. Successful purgation is experienced as an afflatus of the soul; that is, there is a sense of nobility, of righteousness and a feeling of freedom from the pangs of conscience, guilt, and self-condemnation.

During all this preparation there are no strange or mysterious rites. There is nothing said or done that anyone who has studied mystical philosophy from authentic sources would not thoroughly understand and approve. If the aspirant uses words or sentences which are inscrutable, weird, and senseless, it means that he is involving some sort of mediaeval occult gibberish with mysticism. The one who explains his mystical preparation to another in half-sentences which are vague and cryptic or states very mysteriously, "You know what I mean," is not a mystic, but he is absurd. When the *assumed* mystic uses such a sentence as the above, he really intends to say: "What I say may be confusing to your reason and not comprehensible, but your inner self will thoroughly comprehend it." Such, too, is absurd.

The mystic always strives for truth or enlightenment. This truth is whatever is conceived as real, that is, having existence. The mystic desires to reduce those Cosmic experiences which he has to realities which others can objectively understand. The mystic is a *teacher* at all times. He feels that it is his mission to reveal to others what has been disclosed to him, so that they may be helped and their personal attainment may be realized sooner. The greatest difficulty the mystic confronts is to translate the profound elements of his Cosmic experience into communicable ideas. He knows that all he has learned within is not capable of being framed into ideas. Nevertheless he seeks to accomplish this end to the best of his abilities. Certainly the true mystic will not resort to insuperable unintelligible utterances. Furthermore, whatever is communicated in an

objective audible manner, as the spoken word, is intended for the objective mind or reason to understand. If there is something which must be psychically realized by another individual, it will then be divulged to that individual symbolically in a *psychic manner*. It will not be presented in an unintelligible jargon either written or spoken.

As for meditation, the art of meditation in Western mysticism and in almost all the Oriental religions and philosophies does not advocate extreme postures and self-mortification, that is, the abuse of body or mind. One of the ideals of every master mystic has been to simplify the technique or *art of meditation*. I do not mean to imply by simplification that successful meditation can be accomplished quickly. There is a difference between *effort* and *time*. Something may be a simple act, insofar as understanding it is concerned, and yet it may require long practice before perfection is achieved. The more involved a procedure of meditation, the more difficult it is to discipline the consciousness and direct it into the channels necessary for illumination.

Noetic experience or illumination is the satisfactory conclusion of the mystical state. The noetic experience is a unique knowledge or superior understanding which comes as light to the darkened mind. The darkened mind is not necessarily one which is lacking either in intelligence or education. It is the mind that is aware of the need for further knowledge. There is a gap in its understanding, a darkness, where there should be light. It is the understanding and judgment of true values, the disabusing of the mind of false conceptions, which constitutes mystical illumination. With that light there also depart from the consciousness *fears* and *doubts*. A confidence is born out of the realization that one has unity with the Absolute.

From the foregoing, we can see that, if one professes to be illumined, having actually attained the state of consciousness of the Cosmic, he will not need to resort to voluminous communications, written in an obscure and mysterious manner. He most certainly will be able to present some portion of his experience in a logical way to another, so that the latter is inspired. In fact, the cogency of the communication will be evidence of the illumination had by the mystic. Sacred literature reveals that all the great

avatars and founders of advanced religions have left messages for mankind which, by their simplicity and efficacy, have inspired millions, have raised their consciousness and led them forward and upward. The very conspicuity of these revealed truths indicates that they came as Cosmic revelations. The minds which receive such truths perceive them with such clarity that they are able to pass them on in like manner.

Here at the Grand Lodge we sometimes receive ambiguous letters which purport to be communications from some disembodied personality. It is stated that they have been transmitted via the medium of a ouija board or through *automatic writing*. They are usually a jumble of unrelated random ideas, disorganized fleeting impressions, which the individual has released from his own subjective mind. The person sending the epistle to us then asks us to "resort to the psychic self for an explanation, if it is not understandable." Needless to say, such letters are not considered further. First, we do not recognize automatic writing as an authentic psychic function and, second, we do not have time to resort to our psychic selves for matters which should be objectively presented.

If everything had to be analyzed and interpreted by the inner self for its real meaning, we would not need an objective self. In fact, the inner self would not need to have an organic vehicle such as the body, with its receptor senses, brain, and faculties of reasoning. Our inner self should only function as *a court of last appeal*. Only when it is otherwise impossible, after exhausting all our objective faculties and powers, should we turn to this inner self. This inner self may be likened to the supreme court of a nation. One does not go directly to such a supreme judiciary body to seek redress. He first takes his litigation to the lower courts. In fact, the supreme court will not consider those aspects of litigation for which the lower body is organized and which it is capable of adjudicating. So, too, the psychic intelligence will not serve us when we refuse to use our reason and our peripheral senses.

If you do not approach the study of mysticism with reverence and rationality, you will achieve no results and, in addition, you defame the time-honored spiritual method devised for man's union with the Divine.—X



Faith Healing ?

DOES the pouring forth of the soul in silent prayer or anguished wail elicit the divine curative powers? Will the act of throwing oneself in humble faith upon the mercy of the Omnipotent effect a cure or relieve an ailment? Is faith the means of placing man in attunement with the higher forces, and is it all that is necessary to insure health, vitality, and longevity? Do you know how far man may go in exposing his body and mind to disease without suffering disaster by merely having FAITH in the goodness of Divinity? Is faith in divine healing a delusion, a state of self-deception that blinds the mind to the dangers of neglect? Millions today are followers of faith healing. Are they misinformed or is it a subtle method of right living little understood?

Facing The Facts

THIS subject is daringly and forcefully presented in the book, *Rosicrucian Essays*, by the celebrated author, H. Spencer Lewis, Ph. D. Each aspect of this matter is dealt with as a separate and complete article rounding out the thought. Devoid of technical terms, the articles will hold your interest, and yet present you with useful facts discovered in the varied experiences of this noted writer. Look at the titles of these articles:

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No. 2

ARISE

Arise (from sloth), sit (meditating);
What good are dreams to you?
What sleep is there for th' afflicted,
Pierced, wounded by a barb?

Arise (from sloth), sit (meditating).
Train swiftly for tranquility.
Let not death's king find you proud,
Nor dupe you to subjection.

⊗ ⊗ ⊗

Slothfulness is dust . . .
Being prone to it is dust:
By diligence, by knowledge,
Draw out the barb of self.

—Sutta Nipata

From *The Maha-Bodhi*, Vol. 58, Dec. 1950

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Greetings!



INTOLERANCE AND FORBEARANCE

Dear Fratres and Sorores:

We all presume to know the nature of intolerance. We generally conceive it to be the denial to others the expression of opinions and the participation in activities which differ from one's own. Obviously, for the needs of society, each individual cannot give full expression to all his ideas, nor engage in every activity which may appeal to him. There are, and must be, conceptions and behavior which are recognized as right, and others which are improper. The latter, thus, must be restrained. Such restraint, however, does not constitute intolerance.

To avoid falling into the category of intolerance, the determination of what is right and wrong thought and action often becomes a difficult task. History relates the story of many persons, intolerant in their attitudes toward others, who were perhaps motivated by a sense of righteousness. Ignorance is one of the principal factors that give rise to intolerance. One may really know a subject, and as a result of such knowledge be convinced that it is conclusive. Not being *as familiar* with the contra-subject, it has the appearance of being wrong to him. In good faith, then, the individual opposes the view he mistakenly believes to be false.

Intolerance is manifest more frequently among religious sects. The cause is usually twofold. The first cause, again, is *ignorance*. The religious conception, the idealism and dogma of another sect, appears to be quite foreign. All that one may hear casually of another creed is far from being as intimate as one's own. It, therefore, seems to lack the authority and competency of one's personal and better-known religious dogma. Each religionist wishes to believe that he has embraced the true faith. All else, then, must be false. To many devotees, to recognize, even to tolerate another belief is an injustice to their own faith. Thus, the second cause of religious intolerance is the blind devotion which many religionists show to their own faith.

Certain behaviors and the conceptions or thoughts associated with them must biologically and hygienically, as well as socially, be observed. This is because experience has proved, or that reason makes it apparent, that to discredit them imposes disastrous effects upon men generally. For example, highly organized civilization at this time still believes it essential to outlaw bigamy; under its present conventions and customs it finds the existing state of marriage more beneficial to the home, the state, and the public morals. Unless future circumstances can prove the present conception false, this view becomes a *social right* to be enforced against all individuals. In suppressing all the members of society who might think differently and who might wish to act in accordance with their personal views, society must not be considered intolerant.

The theory may be established that no opposition to counterinterviews or counteractions constitutes intolerance *if* it is done for the welfare of the greatest number. Here, a critical factor enters of which there are a number of examples today: does the mere mass demand by a people concerning some doctrine, of which they do not approve, justify its suppression? To be more succinct, just because the people do not want something, does that make it wrong? Unfortunately, in our democracies there is the proclivity to extirpate as false all that does not have public interest; this is equivalent to endorsing as right anything approved by public opinion. Important is the distinction between the *interest* of the masses and their true *welfare*.

There is no better example of an intolerance which a society may seek to justify as right than the religious dominance of a state. When a great number of a populace are of one religion and that sect gains control of the state, it is legislated and enforced adversely against the minority. In such incidents, history has always shown that acts of aggressive intolerance occur. To further the particular "interests" of its ad-

herents, a state thus controlled suppresses all other religions directly or indirectly. From an impartial point of view, such suppression cannot be shown to serve the welfare of the state as a whole. Rather, it caters to bigotry and the ignorance of a people collectively.

The welfare of a people upon which the determination of intolerance rests must not solely depend upon abstract ideas. Before the conception or activities of another are to be banned upon the basis of public welfare, it must need be shown that such thoughts or acts produce *tangible*, detrimental effects upon the people. A thought merely different from that held by the majority of the people is not sufficient evidence of its adverse influence upon their lives. It must be shown that such ideas or ideals held by an individual or a group of persons are motives which cause them to act in ways which are to the physical, mental, and social disadvantage of the public.

It is to be noted that no reference has been made here to moral principles. As in the past, there is a strong tendency to abolish specific moral doctrines which are said to be against the public interest. In most such instances, the prohibitions set up were examples of absolute intolerance. It could not be shown that such doctrines or ideals actually were injurious to the public welfare, such as affecting the public health or liberty. Consequently, the abolition of teachings in which the question of morals is involved must be related to any consequence resulting from them which has a tangible effect upon public welfare. Again we emphasize that a difference of opinion from that held by the masses of people is not sufficient justification for its suppression.

How can individuals avoid an attitude of personal intolerance? In fact, why do so many persons oppose the different views and actions of others—even when their content is not harmful? The cause lies in the human ego and the instinctive urge of self to assert itself. We are disposed to give ourselves over entirely to our instincts and desires whenever the opportunity affords itself. We are a composite, not just of our thoughts, but our emotional responses and our desires. It becomes difficult for many persons to so detach desire from self as to impersonally analyze its worth in relation to the welfare of others. Consequently, we ordinarily de-

fend a personal interest, a belief or desire, as we would our physical person, against an attack. We seek to advance such beliefs and favor such intellectual desires just as vigorously as we seek out ways and means of gaining our sustenance.

In this instinctive aggression, this promoting of the desires of self, we trespass upon the rights and dignity of other human beings. We conflict with their hopes, aspirations, and beliefs—and they have an equal and inalienable right to express these. We cannot construe our personal welfare to mean that all counterthoughts and desires necessarily jeopardize our being, and must, therefore, be opposed. Such a conception would destroy society. It would set against his neighbor each individual who thought or acted differently from another. We find this behavior among many of the lower animals which are not gregarious. However, it is not worthy of man and defeats those elements of his nature which require unified effort and group living.

This intolerance can be rectified by an attitude of *forbearance*. Forbearance consists of some restraint of our animal instincts. It is nothing more than a form of personal discipline and sacrifice—that we restrain ourselves in some regard, that we be willing to forego some of the full enjoyment of our physical senses and of our personal powers in order to allow others to do the same.

If you examine every instance of intolerance, you will find that the individual did not necessarily want to injure someone or to deprive him of his rights, even though his actions amounted to that. It is really because the individual was concerned only with his own interests and the satiating of his own desires that he violated the sanctity of the self of someone else.

We are not truly exercising all of our potentialities if we allow desire and instinct to solely motivate us in our relations with others. To attain the highest human relations necessitates a rational understanding of the common human welfare. We can and we must discipline ourselves. We cannot live alone. We must forbear something of our own satisfaction for the collective good in which we want to participate.

Strange as it may seem, *freedom* sometimes becomes an obstacle to tolerance. Thoughtlessly insisting on a personal freedom, or what we interpret it to be, interferes

with the liberalism of tolerance. Freedom is the exercise of will; it is conforming to what we want to do or have the desire to do. If, however, we exercise our personal wills to their fullest extent as a display of freedom, we *cannot be tolerant!* We must impose forbearance on will and the instinctive desire for freedom if individuals and nations are to know tolerance and the peace which follows from it.

Fraternally,

RALPH M. LEWIS,

Imperator.

Application of Rosicrucianism

The real test of the value of any worthwhile thing is obviously in its application. In any subject we find two types of students: students who study only to accumulate facts and information, and those who study to gain techniques—this is popularly known as “practical application,” or a utilization of knowledge in the course of life. In the many letters received from members, there are numerous proofs that individuals have been able to put into effect this practical application. They have utilized the teachings in their everyday life to change their point of view to contribute to happiness and peace of mind. A frater recently wrote our Instruction Department as follows:

“Just four months after becoming a member I was pleased to hear from a man whom I had practically forgotten. The message I received was a letter offering me a job representing a national company. It was a traveling job—my first big chance to leave my then destructive surroundings and really make something of myself. Believe me, I worked hard. I began to feel an inner force helping me over the tough spots, and though I didn’t notice it at the time, a change was taking place in me for the better.

“I was traveling at the time on the East Coast and at times it was a struggle to maintain a semblance of routine study and digest the teachings. I will admit that at times I thought of giving up, but just at that moment I would always seem to receive a monograph with some note of encouragement in it. I was living in hotel rooms all over the Eastern part of the country, and at times it was impossible to set up a study place and a sanctum—or even be in such a

state of mind that I could absorb the thoughts from the monographs. These circumstances at times put me behind in my studies, but I would always continue. I was a stranger in the world again but this time I was on the path of greater learning, and my inner self, through the great teachings, gave me one thing my former life had denied me: the courage to face seemingly unsurmountable personal and business problems. I began to feel that something other than my physical body had reached out from me and picked a constructive goal for me, and through my studies I was able to keep directional pace with this force.

“Today I am more at ease with the world. My physical carriage has changed, my voice control has improved. I have conquered an old fear of loneliness and darkness. I am now completely at ease in a darkened room. This fear I am sure was a hangover from the war, but I ask myself if the elimination of this fear was to come naturally, why didn’t it come in the four years previous to my joining the Order? To me the answer is obvious. Almost every day I take stock of myself and ask what more as a reward could I receive than the ability to be constructing myself through the Rosicrucian teachings into a being that can live with self and people. God and the Rosicrucian teachings have helped me to all the things I have been able to accomplish in the past year. Last week I received another advancement and another chance to better myself. I am delighted in that it is a job dealing with many people, and it will give me a great opportunity to use those things of good the Order has taught me.”

While this is a good illustration of the utilization of the Rosicrucian teachings by one individual, it further illustrates a very important fact which, if not pointed out, might be lost by the casual reader. This fact is contained in one sentence near the beginning of the above quotation: “Believe me, I worked hard.” This is the essence of the application that the frater has gained from Rosicrucianism. If we expect to have given to us everything which we may seek in life and without exerting ourselves to obtain those things, failure is the only prospect ahead of us. It is a law of the universe that effort and energy will produce results. It is necessary in our own lives that we be

the motivating force behind that energy—exerting every effort that lies within our power. To fail to do this is to be deprived of the benefits which we most seek.—A

Time and Tension

This subject revolves about the questions that come almost automatically to the mind when one seriously considers the philosophy of time. In an early mandamus where this subject is presented, students frequently want clarification as to how the concept of time as presented in the Rosicrucian teachings can be practically utilized and applied in their own lives. The theory regarding time is treated in other articles which have been presented in *The Rosicrucian Forum*, as well as in the monographs, and we will not repeat at this time the Rosicrucian viewpoint in regard to time except to reiterate, as has been done over and over again, that time is an objective phenomenon. In this sense, time is one of the many actualities in the universe of which we are aware. Without consciousness there would be no time, or as far as that is concerned, no physical phenomena, but in the process of intelligence fitting itself into the phenomenal world and the necessity of judging relationships between objects that make up this physical world, time and space become very real insofar as we deal with physical phenomena.

We cannot eliminate the concepts of time and space from our objective consciousness any more than we can eliminate the actuality of our physical bodies or the buildings and the contents of buildings with which we have to deal in our everyday experience. It is possible for us to realize that when we get into the field of ultimate realities and final values, time has no existence. In other words, in subjective experience, we are released from the limitations of all physical phenomena. Since time and space are only conveniences for the realization and study of the relationships between these physical units, then as the physical units themselves lose value or utility, time and space also do not bind our thoughts or actions. Obviously, if time and space had no hold over us or we were not in a sense subservient to these things, our lives would be more free. We would have more breadth of experience and expression and fewer limitations. As long as we are in a physical world confined to a

physical body, we have to take the consequences of the limitations that constitute this physical world, just as in the study of an exacting science, such as mathematics, we first have to experience the limitations of addition before we can experience the function of multiplication; or, we must grasp arithmetic before algebra, and algebra before geometry, and so forth.

The physical world is a school in which we learn and gain experience to fit us for a higher school and a more advanced set of experiences—experiences that may not be limited by the limitations that we find in the phenomenal world. It is therefore in this world that we find time as being one restrictive force. Our entire lives are gauged by time. We work certain hours, have other hours for sleep, others for rest, relaxation, entertainment, eating, and the many other things that make up our lives. In order to accommodate ourselves to the physical requirements of our environment, we must heed these divisions of consciousness, the seasons of the year, the years themselves, or other elements of time that make up a part of the whole structure of life from birth to death. Time can therefore be a severe master, a severe restrictive force upon our existence. However, like almost all other physical things and natural laws, an understanding of its operation may help us to adjust our thoughts and actions to it and thereby to utilize it more constructively and release ourselves from oversubservience to it.

It is at this point that the Rosicrucian concept of time can enter into our physical experience. We say that in the ultimate reality or purpose of the universe time will have no significance, that we will come to realize that we are merely setting up time as a measurement standard for units of conscious periods. How can we apply this ultimate or perfection concept of time to our present-day living? In the first place, this idea demands the utilization of a proper sense of values. If we place our greatest value on physical things, it is difficult to release ourselves from the demands of any physical item, be it money, property, time or anything else. On the other hand, if we realize that ultimate values—those that truly contribute to peace of mind, spiritual growth, and creative purpose—lie outside the limitations of physical things, then our whole life philosophy is altered and the rest of our

thinking is directed toward values which lie beyond any physical limitation. This is not a new idea. It is a restatement of idealistic philosophy that has been given to man through the ages by philosophers and religious teachers. It is also something that is frequently repeated and not always applied.

Possibly a misunderstanding that may exist upon the part of many people is the idea that one must go one way or the other. Human nature has a tendency toward extremes. Balance and harmony, which are the fundamental laws of nature and with which man should attempt to cooperate, are sometimes the furthest removed from conscious thought. Just because there are greater values than physical things is a poor excuse for an individual to disclaim all physical things, to give up reasonable comfort and shelter and even what wealth he may have accumulated. This idea of extreme idealism is based upon the premise that the *physical thing* is wrong, which is absolutely not true. Money, for example, is not wrong in itself. In fact, a certain amount of it is a very desirable possession. It is possible for man to possess reasonable material wealth without considering it to be the ultimate achievement of all time, life, and universal purpose. Man can have physical possessions without assigning ultimate value to them. Therefore, if man realizes that ultimate value and final purpose lie outside the field of physical phenomena, he can nevertheless utilize those physical things that are a part of his environment and to which he is entitled without assigning to them the ultimate purpose and value.

Insofar as time is concerned, we again find that it is looked upon from one of two extremes. An individual may make time his master; he may become so fixed in his procedures and habits that time ties him down to routine and then to drudgery, and as a result he experiences tension and even nervous disorders. The individual who plans his life on such a routine, who believes that every step must follow a certain preceding step, and be followed by an already decided future step, is restricting himself so completely in thought and action that he is unable to grasp the significance of those things which are a part of his daily life and which should be contributing to experience. When individuals place such high value upon ma-

terial possessions that all time is devoted to gaining more, they have missed the mark. They have unfortunately put their goal in terms of a physical thing which cannot survive and which may be wiped out without warning within a moment.

The loss of the physical attainments is of less consequence than the tension of obtaining them. Time becomes a driving factor. If an individual devotes his time to the accumulation of enough money on which to retire at a certain age and makes it his prime purpose in life, by the time he reaches that age of retirement he will not know what to do. He will be unable to retire. The drive of many years will carry on, just like the movement of a vehicle which suddenly begins to coast. Relaxation will be impossible. Tension will still be there, although, theoretically, purpose will have been achieved. It is then, and sometimes not until then, that the realization dawns upon a person that the physical achievement has been a hollow victory, that even if one possessed the world and all its riches, there would still be something lacking. It is therefore prudent that the individual, while cultivating reasonable habits of thrift, not give his whole time toward the accumulation of a physical fortune or tie his daily life down to such a routine series of events that there is no time to experience the unexpected or to enjoy the pleasures of life, or even to observe its lessons.

The other extreme is the individual with a total disregard for time. Such an individual has no system or order in life. He is always late for appointments, is never on time for work or for social engagements. He lets time sift through his fingers, as it were, without taking any thought of the present or the future, merely existing and merely passing life by in all of its experience. Obviously the medium position is man's true position. It is the position of nature and is frequently illustrated in many examples of the manifestations of life. First of all, time is a relationship between the manifestations of physical phenomena, which we must acknowledge. Second, time is an objective phenomenon and therefore secondary to ultimate values; and third, man can make time useful by realizing it is a measurement of his physical experience, his schooling in this plane of existence which will prepare him

for a plane where ultimate values may be supreme and within the realization of that existence.—A

Well-Rounded Development

It is natural for any individual to want to know the aims of whatever effort he may be using. Frequently, members in various Degrees of our studies would like to have clarified exactly what constitutes well-rounded development as it is taught by the Rosicrucians.

A complete development of one's abilities and potentialities is well described by the term *harmonium*. While this is usually applied only to physical health, it means more than that. It carries the idea of complete and final balance of body, mind, and soul. If it were possible to have a perfect body, a keen mind, and an awareness of our soul experience and its potentialities, then we would all be supermen, having attained absolute perfection. Since it is not probable that such perfection is obtainable, at least in one life, we can only direct ourselves toward a well-rounded development to the extent that it may be possible. The fact that perfect development may not be immediately achievable is no reason why we should not reasonably exert ourselves toward as complete development as possible. In the process of doing this we should take into consideration and give careful thought to the steps or processes by which we can complete our development and perfect it as far as it is possible to do so.

Complete development of the human being comes through knowledge, experience, and initiation. Little need be said concerning the necessity of knowledge and experience. It is well known that anything that an individual needs or wants to do must be based upon a factual background—that is, knowledge, and the use of these facts—which constitutes experience. The whole course of Rosicrucianism, or as far as that is concerned, the whole scope of life, is a process of obtaining knowledge and applying it. In other words, knowledge and experience are the two most important things in life because accomplishment can come only through these channels.

To analyze the psychological background and function of these steps, we start with knowledge. We realize upon analysis of that

which constitutes all we can know, that knowledge is confined to the brain and objective mind. All that we learn in a lifetime rests upon the basis of what we objectively acquire. Through the physical senses, which are the channels between our ego, our inner self, and the world in which we live, come a multitude of sensations. These sensations, regardless of how we may perceive them, are assembled in the brain in the form of perception. It is, then, through the function of the mind that all the precepts resulting from the sensations of what we have been able to bring into consciousness are assembled and organized. Memory, attention, imagination are functions of consciousness that are built out of the sensations which we have perceived.

It is the ability to recall the information which has been so assembled that makes knowledge usable to us and makes it possible to utilize today what we may have learned yesterday. Knowledge is therefore primarily associated with objective consciousness. We have innumerable facts immediately accessible in our thinking. Some may not often have our attention, and it may take some recollection to bring them to the surface of conscious thought, but they are there, and consciously or unconsciously, we use all elements of knowledge that have been attained as building blocks for present and future experience.

Experience, to distinguish it from knowledge, is what we ourselves do with knowledge. Experience, to this extent, is the utilization of knowledge. It does no good to have a collection of facts in consciousness if we make no use of them, or, to use different terminology, if we do not experience them. The average person has little use for algebra, and for this reason, although most of us had at least a year of it in school, it would take some experimentation and thinking to bring back the ability to utilize some of its fundamental principles. However, a certain basis of the knowledge is still there and if we were put in a situation where we had to use some algebraic function, we might be surprised at what little review would be required in order to again have that knowledge accessible for application.

Knowledge which is used consistently and repeatedly is closely related to our habit systems. Therefore, while knowledge is primarily a function of the objective mind, ex-

perience is primarily a function of the subjective mind. We learn a certain set of facts together with the knowledge of how to utilize those facts; then it is the repeated use that makes it possible for us to assemble the necessary habit systems by which they are put into effect. For example, we learn how to read music by understanding the meaning of the notes placed in their proper positions upon the musical staff. Then we learn where the equivalents of those notes are on a musical instrument, such as the piano keyboard, but, to emphasize a fact which is often repeated in our work, that knowledge does not make one a musician. Repeated application of the knowledge through practice—that is, using the fingers to pick out the notes in proper sequence and executing the notes as written on the musical staff—will eventually develop a certain degree of instrumental ability. The habit system of coordinating the fingers with the eye in reading the music and playing it upon the keyboard is the experience that is the difference between the knowledge of notes and of the piano keyboard and the producing of an actual melody.

All knowledge that is made effective for us is therefore a function under the direction of the subjective mind, not a function of the automatic nervous system. Habits become fixed or established so that it does not require volition in order to bring them about. If we had to stop and apply knowledge specifically, we would never have time to gain enough knowledge to be properly equipped to meet even ordinary situations in life, and certainly we would not be able to meet specialized situations, such as that of an accomplished musician. Experience is a transition stage in the development process. The more useful and productive habits we gain, the more smoothly our lives run, the more effective becomes the application of knowledge, and the more satisfaction comes from both knowledge and experience.

The final step in development is initiation. In this sense the word *initiation* is used in its broadest sense; that is, the ability to look toward higher planes of thought and action, and to feel the awe and reverence that come from the realization that we are finite but have access to infinite forces. While knowledge concerns the brain, experience the subjective mind, initiation reaches the highest subtleties of the emotions. We may

gain a vast store of knowledge, and through experience, we may become highly specialized in certain parts of its application; however, such individuals would be nothing more than automatons, mere physical or mechanically functioning beings. It is through our desire to reach higher, to come into a closer relationship with the feeling of the situation, that makes us appreciate the music, for example, that knowledge and experience bring about. It is the emotional overtones of music or art that make these higher forms of man's knowledge useful to him, and at the same time, make the human individual appreciative of the arts.

Initiation, in the final sense, is man-made. It consists of processes, words, music, and action in a proper setting that tends to create the conditions for man to feel the immensity of all things and enter into a closer harmonious relationship with them. Man loves ceremony. The process of initiation is a ceremony, and it is commemorative of the transitions of life. The awareness of Divinity, the reverence which comes through the realization of the place in the universe and our ability to attune ourselves to higher forces, is brought about by initiation, whether that initiation process be elaborate or simple. All religious, philosophic, and mystical rites are of an initiatory nature. They tend toward bringing knowledge and experience into the realm of feeling, where awareness of time is impressed upon consciousness by means of that association with the Absolute.—A

Emotional Balance

One of the questions which many popular or semipopular books on psychology have encouraged and which we have been asked is "How can one achieve emotional balance?" This question involves more than might seem apparent on the surface. First of all, if one is a perfectionist and wants to know how absolute emotional balance may be achieved, the answer would be that it is probably impossible to achieve a perfection of the governing of human emotions; in addition—and of more importance—it might not even be a desirable achievement.

For some reason or other that is vaguely hidden in social customs, particularly those of the latter part of the last century, it became almost popular to control emotions. I

believe most persons over forty years of age can remember that as children every emotional outbreak was looked upon with considerable disapproval, and in many cases parents and teachers frowned upon any emotional expression. Such phrases were used as "Be a man and take your medicine." One was supposed to endure pain without crying and not laugh uproariously at something funny, and also to hide the tears of grief. Emotions came to be in that social structure a purely private affair, and to a degree, a person's character was judged by his ability to subordinate the evidence of emotion, at least in public, or as far as that was concerned, before anyone else. Stories of courtship in the days of chaperones all indicate the same tendency.

It is perfectly obvious that in civilized society people cannot live entirely on their feelings and impulses, but at the same time, there is nothing that should constitute anti-social behavior in an individual exhibiting emotions within certain limitations. A balanced person, then, should develop an equilibrium in emotional attitude by not allowing his emotions to control him and yet not subordinating natural emotional expression. In observing animals and also small children we can see that emotions are a completely natural response. Notice how a dog will growl at what he believes to be something which should not interfere with him or the place where he lives, or how he wags his tail and obviously shows joy at the appearance of his master or anything that pleases him. This is an absolutely uncontrolled emotional response.

The child cries when restricted, laughs when entertained. He does not analyze the situation—it is purely a physical accompaniment to the feeling of the moment. There is no sublimation, there is no forcing back of expression into the semiconscious parts of the mind.

It is interesting to notice that there are few cases of emotional disorders in animals and children. When such develop, they are usually due to quite specific circumstances of physical or functional origin that can be determined. While I may be wrong, I have never heard of a dog possessed by a family who appreciated him as having ulcers of the stomach. In human beings, the various forms of neurosis are seldom developed before adolescence.

Certain schools now generally known as "depth psychology" have gone so far as to state that almost all physical and mental problems of the human race are due to the suppression of our true feelings, that bottling up within us of our feelings may do damage to other parts of our mental and physical being. This is obviously true to a certain extent, although it may be exaggerated by this school of psychological thought.

Actually, one can produce physical disturbances by not letting a degree of emotional expression come out. Suppression leads to tension, and tension leads to various actual physical disturbances, usually of the heart, respiratory, and digestive systems. Emotions are not something that man has been given merely to control. Primitively and in animal life, emotions are a very definite part of the laws of self-preservation and the preservation of the race. Without emotions there would be no fear and no attempt upon the part of the individual human being or animal to protect himself in the face of danger. There would be no reproduction, there would be little joy in life, and, since many of the finer relationships of man are expressed in love and respect, without our emotional equipment there would be no love or respect and no reason for the family unit and other larger social groups.

The extreme evidences of emotions are a natural reaction to a situation that interferes with our regularly established habit systems. If we see a situation that is very unusual and unanticipated to a certain extent, it produces one of two emotional reactions—fear or amusement. Comedy is based upon surprise, and we laugh not because a thing is intrinsically funny, but because we are amused by a somewhat ridiculous analysis of a situation.

Henri Bergson, in writing upon the subject of the philosophy of humor, made a point of the fact that human beings are amused when inanimate objects act human. John Burroughs, the naturalist, interested in this theory, once placed a half dozen apples in a barrel into which a stream of water was flowing through a pipe from a spring. The current of water was so made in the barrel that the six apples would, one after the other, come around to the point where the water entered, line up in single file, and slowly proceed like marching men around

about three fourths of the circumference of the barrel. Anyone to whom he showed the barrel with the six apples would immediately smile, and when asked why they were amused, they would invariably say that the apples acted like little men. This is an incident where an emotional reaction, this time in the form of humor, was brought about by inanimate objects apparently violating the natural laws of being inanimate. In other words, they acted alive and therefore out of place.

When such an event is witnessed, a laugh is a complete release of the physical tension that is created by the perception. Theoretically, not to laugh shows that an individual either does not have a sense of humor or that he is keeping the reaction within him by force of will. This latter would not be important in such an incident as just described, but in one of the most profound of all emotions, that of grief, it is sometimes disastrous. Grief and its accompanying emotional overtones is one of the most difficult emotional adjustments that any human being has to make. It is not purely a human emotion; many reliable evidences of grief have been found in various levels of the animal world.

To analyze grief completely, we find that objectively its fundamental problem is no different from the illustration of humor. It is a drastic interference with our habit system. It not only interferes with the habits of the moment, but with the plans of the future. The loss of a loved one breaks up the whole pattern of our existence in a moment, and furthermore has complications in that there are emotional relationships already in existence between individuals where love and respect exist.

If emotions are to be kept under control and not expressed, the individual is supposed to literally control the outward expression of the feeling within. No doubt we have all seen an individual overcome by grief and yet completely stoic, the appearance of brute force in the form of will power being used to control that feeling. The late Dr. Liebman, in his popular book, *Peace of Mind*, wrote one chapter on grief which is probably the finest in the English language. He points out that the emotional accompaniments of grief, such as the various expressions of sorrow, are a completely natural reaction to the emotional complexities that accompany this experience; that the individ-

ual who is to remain sane and balanced should permit himself to give full vent to this expression and in no way attempt to control it. This is nature's way to make possible a transition period between one complicating set of emotions and future rational and emotional adjustments that must inevitably follow the breaking of any habit pattern.

This rather general analysis of emotions shows us that there is no key to emotional control. There exists only emotional balance in the sense that we as human beings will control our emotions enough to live in a socially acceptable position with the society of which we are a part. We cannot, for example, run laughing hilariously into a serious situation because something strikes us as being funny, but we can, with reasonable application for the consideration of proper time and place, let our feelings be known and release the tension that has built up within us. The emotions to the body and mind are like the surplus water that pours over the dam after it is full. When the maximum capacity to hold our experiences within ourselves reaches the breaking point, they bubble over in the form of emotions.

The seat of emotional experience is not purely a part of our physical nervous system. It is deeper, seated within the subjective mind and possibly within the soul itself. It is quite obvious that there must be a great many physical impressions and much material knowledge which cannot be carried into an immortal state. We are inclined to believe that the higher emotional experiences, those that give us the inspiration for lofty ideals, for creative purpose and achievement, are those permanent impressions upon the inner self, the memory, or the soul that endure for all time.

"Love will find a way" is a quotation that we all have heard. The belief that love is more permanent than any physical phenomenon is a fundamental reason why man believes in immortality, and so the emotions that give us faith in a purposeful universe, a belief in God, a basis of mystical experience and a worthy purpose in dealing with other forms of life, can be a part of the foundation of the soul itself, expressed in our present incarnation through the better things we do, through the highest and most exalted thoughts we hold.

In summary, our emotions are a part of our mental and physical being. They have to be regulated in human society, but they do not need to be suppressed to the point of their elimination. They are the basis, or we might say, the accompaniments of the greatest experiences in life. Emotions are the key by which even more profound experiences may be opened to us, and, to a certain extent, they constitute transition periods of learning, just as there are degrees in the process of all learning. Finally, emotions are a part of our environment, those within ourselves and those within the people with whom we have to associate. They are a part of our total experience, something we have to learn to deal with, to learn to turn into usable, practical, and creative channels.—A

Adventure and Entertainment

A soror, rising before our Forum, asks: "Can we abuse our mental health in one incarnation and not reap the effects of those causes in that and possibly the next incarnation? Can we put into action causes of mental breakdown without offsetting that trend and not be born at some time with an impaired objective vehicle for the soul consciousness?"

"For example, consider the forms of entertainment prevalent today. They are mostly negative and destructive in their effects on mental health, and we read of ever-increasing mental disorders. If anyone constantly chooses positive vibrations and refuses to listen to or accept thoughts of hate, anger, or any other unclean mental food, is it not fairly certain that his body and mind in the next incarnation will be healthy and sane?"

Rosicrucians have long taught, and it is now confirmed by modern psychiatry, that in humans there is a *psychosomatic* relationship. Our thoughts, emotions, and mental states in general have an effect upon our bodies and our physical health. Conversely, the abuse of the body, especially the nervous system, due to tensions and undue excitement, can and does effect the mind. Excessive stimulation of certain of the emotions can produce functional nervous disorders. This can result from continuous worry and anxiety-producing fears which, in turn, cause repressions and emotional conflicts.

Our mental habits are most important. For example, one sets for himself a particular objective, something which he wishes to accomplish in life. To realize this and to be successful in it, he causes every interest and activity in which he participates to become in some way related to it. This major interest dominates his every conscious moment. Even his play becomes not a true relaxation or enjoyment. Rather, it is made to contribute in part to this all-possessing idea. Eventually, the individual finds it almost impossible for him to divorce other interests, even temporarily, from this objective. His mind becomes dominated by the thought that he is wasting time, if he isn't doing something to help realize this end. The tempo of his personal drive is gradually stepped up until even rest, other than sleep, becomes impossible. In fact, sleep itself may not become possible without sedation.

The pattern of one's existence under such circumstances is thus changed. Simple pleasures come to bore the individual. He can only find partial enjoyment in any activity which is, in some way, integrated with his principal objective. At the same time there is an increasing dissatisfaction with life. Not as yet realizing his objective, he pushes it farther beyond him all the time by elaborating on it so that he never quite reaches it. As a result, his life is empty. He has caused himself to believe that all else in life is trivial and of no consequence. As well, he comes to hate the interests of others because in such interests these other people find happiness and those things which he can no longer enjoy. He may even come to imagine that the normal pursuits of others are radically wrong and that those persons are beneath his intellectual status.

Such an unfortunate individual has created for himself a mental world into which he locks himself. Further, it becomes increasingly difficult for him to return to objectivity, to a realization and true evaluation of anything but his own distorted conceptions. Many such persons have actually become successful in their specific enterprise because of the concentration of their whole being upon it. However, their mental health is seriously affected. They are burdened with emotional conflicts, making the remainder of their days, notwithstanding any success attained, a torment.

The foregoing is not intended to disparage initiative of which there is a growing need in this world. To reach an end, one *must* strive for it. However, balance must be maintained; relaxation must be indulged in periodically, just as one is required by nature to eat and to sleep. Relaxation in the form of entertainment should not be related, except remotely, to the demands of one's work, profession, or ideal. The fact that one may enjoy some form of occupation that corresponds to his ideal is no justification to giving himself over to it continuously. The only exception is when one's work is quite different from his dominant objective. In such an instance, the pursuit of the preferred interest becomes a *relaxation* after work. It becomes the necessary play beneficial for physical and mental welfare.

Of what should one's pleasure and entertainment consist? There are physical and mental pleasures. The former are of a negative nature. We say negative because they merely result in the satisfying of an organic desire or appetite. A deficiency arouses our appetites—and appetites are irritations. When we remove those irritations by satisfying the appetites, the pleasure accordingly leaves. No one wants to scratch when the itch is gone. Such pleasures, as the ancient philosophers stated, diminish in proportion to the satiation of the appetite. Consequently, sensual pleasures, as eating, drinking intoxicants, sexual intercourse, or anything which titillates the appetites, is, at best, a temporary pleasure.

Most mental pleasures are intended to bring about drastic changes in the state of consciousness. They constitute the arousing of an emotional pattern different from that to which we are ordinarily accustomed. For example, one, whose work is drab and monotonous and does not arouse the imagination, finds such constancy irksome. His play must excite unaroused emotions. He craves thrills and excitement. He wants to experience the stimulation of curiosity, love, hate, fear, and anger. It must seem strange to say that persons want to experience fear, anger, and hatred and to do so for entertainment. Psychologically, they want these stimulations combined with a sense of *personal security*. They enjoy hating the villain of a play. They thrill to the anger of righteous indignation aroused by some imaginary incident or

in watching a competitive sport as boxing or wrestling.

There is negative pleasure derived from the secondary fear induced by watching motion-picture portrayals of murder, acts of cruelty, and war. It is not that the individual viewing such performances is necessarily a sadist. The experience arouses primitive instincts in which satisfactions are derived from conflict, if only by observation. Danger engenders the instinct of *self-preservation*, and when there is accompanying it a realization that the danger is not personal, the excitement is stimulating and pleasurable to the mind of the viewer. Many who thrill to murder stories and motion-picture plays dealing with this topic, and display avaricious pleasure in them, would be cowards and mentally suffer if they were actually involved in any way directly in such circumstances.

Adventure, directly and indirectly, as viewed on a motion-picture screen or in reading about it, arouses a mild fear. In adventure there are hazards involved. These potential dangers stimulate and excite the imagination. The senses are alerted; consciousness is quickened. All this activity is gratifying and pleasurable as compared to the monotony of a slowly changing and perhaps usually not intense state of consciousness.

It is regrettable, however, that most of the motion pictures have as a medium of stimulation for the emotions and imagination the thrill of murder and mayhem. They are, of course, the most primitive and violent appeals. Their impact upon the emotions and the thrill sensations they produce are quick and immediate. Further, it requires little play of imagination to foresee the danger in a shooting or stabbing or in a bombing of individuals or groups. The producers are thus, at the expense of the aesthetic sense and intellectual qualities of their audience, taking the path of least resistance to thrill and to emotionally satisfy.

Such types of entertainment can be harmful to young minds. They stimulate the imagination in the wrong direction. They arouse emotions associated with ideas that are destructive and depressing to the moral sense. Although they are entertaining in the psychological sense, they add nothing cultural to one's experience. In individual

cases, where moral standards are low or any degree of abnormality exists, such entertainment may constitute a dangerous indoctrination of ideas. All too often the moral conclusion of a crime picture, for example, is too hurriedly passed by at the end. This leaves the whole "thrill" associated with the elements of the crime.

There are many thrills in entertainment which can be associated with *expectancy* and *skill* and which need not shock the sensibilities of the individual or his aesthetic sense. Stories on the screen concerning the adventure of exploration, founded on actual historical incidents or even the fantasies of interplanetary travel, can be replete with pleasure. Exploring *the unknown* has often been made into a most entertaining theme. It can so stimulate the imagination as to cause the spectator to subsequently pursue fields of investigation for further information. Instead of being degrading, such fields will be educational and continue the interest.

It is deplorable that most of the fiction concerning the possibility of life on other planets, which is so prevalent today, centers around the idea of these intelligences' contriving to destroy earth and mankind. It implies that such beings are as malevolent and destructive in their intent as is mankind, and that their only intercourse with earth would be invasion and war.

Your mind is you. You are the interpreting center of life and of this world. Your *thoughts* color, if not make, the whole of reality. Harmonious thoughts can result in harmony of mind and body and in the health of both. The opposite to these can only mean mental illness. To disregard mental health can result in the karmic experience of mental suffering in this incarnation—or in the next.—X

Rose-Croix Institute Dissolved

The late Emperor, Dr. H. Spencer Lewis, was a practical humanitarian. He was not alone an idealist in human relations, but in many expedient ways he sought to further human welfare and happiness. One of his dreams was to rid humanity of the scourge of cancer. The fact that the established medical and drugless systems of therapeutics had not arrived at any solution to the great problem, and even despaired of ever succeeding, did not deter him. It was his con-

viction that the Rosicrucian teachings, those concerning the study of the human body and health, could be instrumental in finding a remedy for the dread disease.

Like every great thinker and scientist, Dr. Lewis had certain theories as to how his objective could be realized. However, he was not content only to theorize, but wanted, as well, to try his hypotheses under actual conditions. To do this would require a modernly equipped, even though small, sanitarium where persons with malignant diseases could come for examination and treatment. Careful statistics were to be kept of all that was done. In addition, Dr. Lewis was anxious for practicing physicians of the different established health systems to become familiar with Rosicrucian methods of treatment as well. Thus patients were to be given, by licensed Rosicrucian physicians, treatments used by conventional systems, and Rosicrucian treatments were to be accorded them also, the latter without any cost whatsoever. Comparison of treatments and suggestions for improvements were to be carefully noted in a scientific clinical manner.

The resources of AMORC did not make possible the necessary withdrawal from its reserve funds of the sum needed to establish such an institute. Thereupon, Dr. H. Spencer Lewis made an appeal to members in the higher degrees of the Order for contributions for such a purpose. The response was generous and gratifying. Dr. Lewis, in addition to his other numerous duties and with the help of technical advisers, prepared the design for the construction of the building which was to become the Rose-Croix Research Institute and Sanitarium. He also supervised the purchase of furnishings and equipment. Early in 1939, the Institute was opened to both Rosicrucians and the public at very nominal fees. In many ways the facilities were in advance of those of other institutions of like size. The Rose-Croix Research Institute and Sanitarium was *separately* incorporated from the Rosicrucian Order, AMORC, and had its own Board of Directors.

During this whole period Dr. Lewis was in declining health, in no small way further induced by his zeal for his new work and the corresponding labors it imposed upon him. Eventually, as all members know, he was incapacitated in the spring of 1939. On August 2 of the same year, he experienced

the *Great Initiation* and passed through transition.

Though several persons knew of his ideals, his program had not yet been fully formulated; and his staff at the Rose-Croix Research Institute and Sanitarium were, therefore, not qualified to pursue it as he would have wished. Had he lived but a year longer, he would have been able to fully acquaint them with his ideas. His transition occurred relatively too suddenly to make this possible. While ill, he obviously could not be further burdened with questions as to details of the methods he had in mind.

In addition, one month following the transition of Dr. Lewis the European War began. This was followed by America's entrance into the conflict two years later. Supplies, equipment, and physicians who were also Rosicrucians were difficult to find. Though Dr. Lewis's original plans had to be abandoned, Rosicrucian healing methods were continued, in connection with conventional systems of therapeutics. Many hundreds of patients will vouch for the excellent care and splendid results obtained at the Rose-Croix Research Institute and Sanitarium over the many years since 1939. Treatment was given for various kinds of ailments, though research in cancer cure was necessarily abandoned.

It was hoped that the original plans of Dr. Lewis could again be put into practice. However, the growth of California cities during the postwar era caused San Jose to expand considerably. New regulations for buildings, especially hospitals and sanitariums, went into effect and were applied as well to the Rose-Croix Sanitarium. One of these regulations would have required the expending by it of many thousands of dollars to conform to the rule. As an expedient to attempt to meet the requirements, "in-patients" were no longer accepted. This meant that patients would no longer be permitted to reside on the premises but could come to the Institute for treatment.

As said, it was Dr. Lewis's intention from the very beginning that the Institute be humanitarian. As such, it was incorporated as a *nonprofit* corporation. Its fees and charges were kept at the very minimum. All directors and officers, who worked in its behalf, did so without salaries or remuneration of any kind. Only those on the staff, as physicians, nurses, or those per-

forming clerical duties, received pay, and such was very nominal. Increasing costs in the postwar era resulted in the Institute's facing financial difficulties. A point was finally reached when it would need to draw regularly upon its meagre reserve if it wished to continue to operate.

Various methods were undertaken to try to overcome this situation. However, eventually the Board of Directors, rather than risk a radical departure from the original spirit of the Institute as founded by Dr. Lewis, decided that the corporation should be dissolved. Its real properties have subsequently been sold, as well as almost all the equipment and furnishings. It was decided by the Board of Directors that all moneys on hand and those derived from the sale of the property should be transferred to the *Supreme Grand Lodge of AMORC, Incorporated* to be held in trust by the Supreme Grand Lodge of AMORC, Incorporated for a purpose that would best serve the majority of Rosicrucian members in a cultural manner. In this way the funds would still be used for the enlightenment of mankind and for the benefit of all Rosicrucians.

The exact wording of the wishes of the members of the Board of Directors, as it appears in the minutes of the corporation, is as follows:

- A. The funds would not be used by the Supreme Grand Lodge of AMORC for any administrative purpose or operational expenses; further that they would not be used for general propaganda and advertising of the Order.
- B. The funds would not be used for any of the wholly local activities from which only a minority of the Rosicrucian membership could derive benefit.
- C. The funds should be used for any cultural or humanitarian program consistent with the purpose of the Order, and which, in the opinion of the Board of Directors of the Supreme Grand Lodge of AMORC, will bring cultural or humanitarian benefits to the greatest number of Rosicrucian members.

The Supreme Grand Lodge of AMORC consented to receive the moneys for these stipulated purposes and has entered them into a *special account* on its books, available

for the inspection of any member. It shall decide when and how, in accordance with the spirit of the contributors, these moneys shall be used for the benefit of the Rosicrucian members. In all probability in the near future a program of scientific research, consistent with Rosicrucian principles, will be announced and be supported by these funds. The results of such research, in simple language and in other ways, will be passed on to Rosicrucian members regardless of the degrees in which they are. In this way, though not exactly as Dr. Lewis had planned, humanitarian ideals, in his name and that of the AMORC, will be carried on.—X

Help Your Lodge or Chapter

A Rosicrucian lodge or chapter consists of an assemblage of Rosicrucians within the immediate area of a certain city. The purpose of a lodge or chapter is to supplement the sanctum studies. In a lodge or chapter, the member has the opportunity, in an appropriate atmosphere, to participate in inspiring, enlightening rituals and ceremonies which he could not possibly perform within his own home sanctum. These rituals have a traditional origin dating back many centuries in their symbols, wording, and gestures. These ceremonies and rituals are not performed just to impress the members or to awe-inspire them; they are a dramatization of mystical truths in symbolic form. The appropriate lighting, music, words, and action do much to reach deep into the psychic nature of the individual and to awaken and quicken the *inner consciousness*. We recognize, of course, that we are more than intellectual beings; we are also emotional and psychic in our nature. These rituals have been evolved and refined down through the past centuries with this fact in mind. They are especially designed to appeal to the inner man.

In addition to these rituals and ceremonies, many other features are of great interest to members. There is, of course, the important one of association with others of like mind. There is also the opportunity to exchange ideas, to obtain a fresh viewpoint. All of this is very stimulating. The members, as well, have the opportunity to hear special discourses and to witness unique *demonstrations*, both mystical and scientific, which could not be performed, we repeat, in their

own home sanctums. All of this *supplementary activity* is extremely beneficial to the Rosicrucian.

We would like to make it plain that it is not obligatory that a Rosicrucian become a member of a lodge or a chapter. One can have a profound understanding of the teachings of the Order and derive much benefit from them without such association; however, the majority of the members who are members of lodges and chapters know the distinct advantages that come from such affiliation.

From time to time, lodges and chapters request that we send them addresses prepared by the Supreme and Grand Lodge officers—special greetings and messages of importance. Of course, whenever these busy officers can personally visit the various lodges and chapters, usually on the occasion of rallies, or local conventions, they do so; but the pressure of duties here at the Supreme and the Grand Lodge makes it impossible for the officers to visit all of the lodges and chapters throughout the year. In the past, when they could not attend, the officers of the Order have sent out printed messages, or discourses, representing their thoughts; such messages were read upon the occasion of the rally to the assembled members.

With modern technological development, this method has been greatly improved upon. In his study at Rosicrucian Park, the officer may now make *an actual recording of his voice* on tape. The recording carries with it much more of his personality than is possible through a printed message. It is a much more intimate and effectual way than to have his message read by someone else. The Rosicrucian members in lodges and chapters are very pleased with this new method of listening to discourses by their officers as a substitute for the actual appearance of the officers.

A number of our lodges and chapters do not, as yet, have their own tape recorders. They are obliged to rent such recorders whenever such discourses arrive. Such rentals are inconvenient and add expense if used very often. The ideal method is for each lodge and each chapter, if possible, to have its own tape recorder. This would mean that more frequent addresses could be scheduled for the lodge or the chapter. Further, the tap recorder could be used in numerous other ways to the advantage of the lodge

or the chapter. Special music for use in connection with rituals could be recorded, as well as sound effects for allegories and plays. The machine could record special discourses to be played back on other occasions. There are numerous uses for such recordings.

Members who would like their lodge or chapter to have one of these machines from which many would derive benefit should make a contribution to the officers of their respective lodge or chapter, especially stating that their contribution is for such purpose. Tape recorders of excellent quality are much more reasonable now and more efficient because of the competitive market. The cost is not prohibitive if members will make contributions for this purpose.

The Technical Department of the Grand Lodge will be very happy to recommend the necessary mechanical requirements to accommodate our recordings. The reason for such definite requirements is that we wish to be certain that the recorder which a lodge or a chapter will purchase will be suitable for all tapes which we send. Therefore, we urgently request that an officer of any lodge or chapter intending to make such a purchase correspond immediately with Frater Lester L. Libby, Director of the Technical Department.—X

Can We Know Reality?

A frater asks our Forum, "Can we know the noumenal world through studying the phenomenal world? Are they comparable?"

The frater has here touched upon one of the classical philosophical and metaphysical problems. By *noumenal* world is meant the world as it is—in other words, absolute reality, or "things in themselves." The phenomenal world is the one of appearances. It is the world as perceived by our objective sense faculties. The crux of the question, then, is whether there is a correspondence between reality, or existence as it may be, and our experience of it. Obviously, if we can rely upon experience, then we could say that what we perceive as what is seen or heard is actually the world.

The reliability of the senses has too often been refuted to put any absolute dependence upon it. There are many commonly known examples of the deception of our faculties. What may seem as real to one may be experienced quite differently by another

whose faculties may be either impaired or more nearly perfect. Also, as each of us knows from intimate experience, a visual image may appear to change its nature in relation to our position to it. At a distance an object may seem to have one form, but, when we approach it, it assumes different dimensions and qualities. Did the object change because we changed our position in relation to it, or did the varying spatial factors, the distance from which we observed it, cause an illusion? Simple experimentation proves that the object does not change its qualities, but distance causes us to observe them differently.

We thus know that what we experience as reality, the objects seen, heard, or felt, for example, are to a great extent *subjective experiences*. The nature of our existence, the world of particulars, is dependent upon our consciousness of it. We experience reality through limited faculties. These senses confer even the qualities which we associate with objects of the world. Physics, for further example, has proved that a color, as red, is not inherent in a red image which we perceive. Such an object may just reflect those wave bands of light, or vibrations which engender in the consciousness the *sensation of red*.

Plato, in one of his *Dialogues*, gives the analogy of shadows flickering on the walls of a cave. These shadows are of objects which are outside the cave. To one seated in the cave and who cannot see outside, or beyond the shadows themselves, they appear real. However, such shadows may be quite unlike whatever exists beyond the cave and which causes them. Little children all have experienced or participated in the game of making silhouettes of animals and persons by the manipulating of their fingers so that they cast shadows on a wall. To one who did not see the fingers so being used, the shadow images would appear to be quite real. In his analogy, Plato was making the point of the deception of the senses and that they give one no true conception of the world of reality.

Other philosophers, as Locke, Berkeley, and Hume, have challenged the nature of reality. Locke took the position that there is no reality *as we perceive it*. The ideas (in fact all knowledge) stem not from what *is*, but rather from our perception of external impressions, and from the notions arising

out of the qualities of our senses. Berkeley, too, took the position that perceptions, or the experiences of the senses, are the essence of reality. Hume, likewise, held that there is no material world which corresponds to our ideas, and that reality and knowledge are sensations only.

It is a corollary that there must be some reality, some being apart from the human mind itself. Certainly the human consciousness does not just float as an isolated reality in a state of nothingness. Kant expounded a unique relationship, in his time, between experience and reality. He took the position that a thing is only to the extent that it participates in our mental world. Our ideas are not images or counterparts of objects in the world outside of us as so often has been thought. The mind has an inherent faculty of *synthesis*—a combining of sensations into ideas having a unity. This power of the mind is independent of the external world, and it is separate from those sensations which arise from the world. Things have a reality only as they fit into this combining faculty of the mind. The mind or consciousness is what confers the particulars upon the world of reality. Things have no existence until we conceive them. However, these constructions of the mind do not deny a reality independent of the mind. It makes of this reality an abstract, formless, nameless something.

To be more explicit, a reality, or a noumenal world, exists, but it is quite unlike anything which we realize it to be. This external something reacts upon us in the way which it does only because we are so constituted as to perceive it in just that way. We are thus working with illusions at all times; these illusions are the phenomenal world, the one of appearances, the one of our senses. We cannot abandon our senses and at the same time have any media for experiencing the noumenal world, that is, the one which actually is. We must be content with our *phenomenal world*. We are obliged to understand ourselves as thoroughly as possible and realize that as humans we will have only certain general experiences channeled through our receptive faculties. From such experiences we shall create a world of daily living, and this world will be a grand illusion.

To use a homely analogy, it is like our peering through eye glasses which are op-

tically imperfect. They may elongate every object perceived through them. However, we know that images as seen through the glasses are not true to the object. We could not see at all if we were to remove the glasses; and, further, since other glasses are not obtainable, we are obliged to adjust our understanding to what we do see. As a consequence, we should not disturb ourselves over what the noumenal world, or the thing in itself, may actually be like.—X

Sacrificing For Others

A soror, now addressing our Forum, says: "Should a person, who has what he thinks is more important work to do, lay aside his own interests to amuse other people? How much of a person's life should be or need be given up for another? A person does not want to be selfish nor live entirely to himself. However, when other people ask or expect one to give up what seems like too great an amount of time to amuse them because they are incapable of doing so themselves, is not that an imposition? To help others sounds ideal but how do we know what the Cosmic may want us to do in the matter? Could we not be interfering with the Cosmic in our attempt to amuse idle minds?"

For centuries, spiritual leaders and philosophers alike have extolled the virtues of *service* and *sacrifice* for others. At first blush, both seem to be humanitarian ideals. In fact, even the lower animals, as dogs, have been known to aid their own kind and to sacrifice their own lives or best interests for an animal friend. It is expected that man can do no less. There are, however, qualifying circumstances which apply against the general principle of sacrifices for others, and these must now be considered.

Man is capable of exercising individual intelligence and will. He can make separate decisions regarding his affairs and employ will to enforce these decisions within the limits of his mental, physical, and social powers. When man fails to do this, he is forfeiting his individuality as a human being. Each of us, because of heredity, environment, or social factors, excels another in some way. One may have greater strength, intelligence, education, wealth, or influence in society than someone else. Within the scope of his particular superior qualifications,

he has the advantage over less fortunate persons.

Where others exhaust their own means, whether strength, intelligence or experience, in trying to attain some end, humanitarianism dictates that the superior person come to their aid. It must be apparent, then, that the end which one seeks must be consistent with moral principles, the laws of nature and the welfare of society, if he is to receive help. It is this mutual co-operation that constitutes the underlying principle of society.

Whenever one stops employing his own resources, whether material or immaterial, in his own behalf so as to help another, that constitutes a kind of sacrifice. Whatever we give is that much less had for our own interests. The real spirit of sacrifice goes farther than that, however. It is to give until *it hurts*, that is, until we are conscious of a personal loss of materials, time or effort.

We must again emphasize that the recipient of the service or the one receiving the benefits of the sacrifice, should be worthy of them. One who has, through indifference or negligence, placed himself in a state of affairs where he needs the sacrifice and service of another, must first show his contriteness before he receives such service. He should be willing to admit his errors, if such they be, and, as well, indicate a desire to rectify his ways. One is not inclined, nor is it *Cosmically proper*, to help another who is indolent or negligent in his concern for his own welfare. To sacrifice for such a person is to encourage his dependence upon others to the point where he conceives such assistance as *his right*. In refusing to aid such persons, it is often necessary to point out that in order to receive help, they must first reveal a willingness to act in their own behalf. "God—and man—helps those who help themselves." There are persons who are actually thieves of sentiment. They come to know those who have a generous spirit and they plan to rob them of a good portion of it by playing on their sentiments.

There are many extroverts who lack the ability to stimulate their own minds through their own mental powers. These persons, when left alone and to their own resources, become bored unless their senses are constantly titillated by some external activity. They are unable to arouse their minds

through their own mental efforts by means of abstraction, imagination, creative effort, and the like. They are, in other words, *mentally passive*. Their minds must be excited, that is, moved by external stimuli every second when they are not asleep or occupied with their duties. They are the type of persons who must listen by the hour to the radio or watch television. If these means of entertainment are not available, then they must have people, neighbors or friends, come in to chitchat, that is, engage in small talk so as to occupy their minds.

Others of the same type, for want of knowing how to change the states of their own consciousness by means of internal stimulation, or for want of making the effort to do so, find that it is necessary to move their whole body to bring about entertainment. They have to bring changes of environment to their consciousness by racing along the highways in automobiles by the hour. The fleeting visual impressions which they see as they travel along the road take the place of marshaling their own ideas through their mental powers. Many of these persons just cannot understand how it is that others want to be alone with good books or activities which improve their minds. To them, such would constitute labor and be very irksome. When others kindly reject their continual invitations to while away an hour in some superficial amusement with them, they are very often offended.

In conclusion, we would say that no one is obliged to sacrifice his personal time, which contributes to some worthy function, in order to amuse shallow minds. The best way to help such persons is to compel them to resort to ways of finding their own amusement. Eventually, their shallow interests become exhausted and, to avoid continual ennui, in desperation they expend efforts by which they come to discover talents which are worthy of them and which provide lasting means of entertainment.—X

Conscientious Objectors

A frater from London, England, addresses our Forum. "Along with the fear of war comes the question of the 'conscientious objector.' Before the last war I gave much thought to this and discussed the matter with

one who professed to be such. I understand that we are under oath to abide by the laws of the country in which we live, but does not this clash with the idea or demand that we be brothers to other members who quite possibly are fighting for the opposing country? I would appreciate the Forum's view on this matter."

In answering this question, one treads upon delicate ground. In taking a positive stand, one may unintentionally offend those who think differently. It is best to say that, in this instance, the answer is not meant to be dogmatic but rather to be an expression of an opinion which should at least be considered.

From the fundamental mystical and spiritual point of view, man is not justified in taking the life of another human being in war or under any circumstances. The hagiographies of different religions expound that the power of life and death is reserved alone to Divinity. However, in these sacred writings there are references to Divinity's condoning the slaying of human beings. In the Christian Bible, God is made to be an ally against certain peoples whom He aids in slaying because they oppose His fiats.

Let us go back to the matter of self-preservation. We either fight for sustenance and the safe-guarding of our lives and all that is associated with them, or we cease to be—that is the *law of life*. Man may, if he chooses, conceive an ideal that transcends natural law, but he cannot enforce it successfully. When we are attacked by an assailant, we either repel him with like force or we forfeit our lives. In such self-defense it may be necessary to kill. It is a matter of our life or that of another. In either instance, death is being dealt. When we kill in order to live, we are at least *consistent* with the natural law of self-preservation.

Suppose an intruder enters our home and threatens the life of a small child or that of another loved one. Would our conscience forfeit their lives by refusing to permit us to defend them at the cost of taking the intruder's life? No rational person would refuse to take life under such impelling circumstances. Can this analogy be applied to war? The answer is "Yes, under certain conditions." Nations engage in war. Nations are organized society. Society includes ourselves. A society, in theory at least, repre-

sents what we want, respect, and wish to preserve. If our society is exposed to threat of invasion or to a force that will destroy it, we are obligated, even morally bound, to protect it. To attack our way of living is the equivalent of attacking our person. Thus we must fight even if that means the sacrifice of an opposing life. As we have said, religious works, such as the Bible, have justified defense in war against "God's enemies."

We cannot participate in society, share its privileges and benefits, even demand them, on the one hand, and on the other, refuse as conscientious objectors to protect that society. No rational person loves war. It should be abhorred and prevented. However, when it comes, it is then too late to avoid responsibility as a citizen. If you feel that, as a member of society, circumstances may arise, such as invasion and direct attack, which would obligate you to enter into combat of which you do not approve, then you should leave organized society now while there is a state of peace. Do not take what society offers you and then refuse to pay the price which society requires. As yet man has found no way of eliminating war—and there are no bloodless wars.

As Rosicrucians, we strive, in our way and through our teachings, to evolve the human consciousness so that man will not cause those conditions from which wars stem. When, however, misled men and the society they represent attack us, we must enter the combat in defense of the right just as we would in defense of our individual persons.

It may be contended that some of our wars are not justified, that society itself brings them on—and not for the noble defense of humanitarian ideals but for purely mercenary ends. It is granted that many wars have a wholly political objective. If, however, we live in and are part of such a corrupt society and if we give tacit consent to it by sharing whatever advantages it may provide us, we cannot then become suddenly aloof and noble when that society is engaged in war. In other words, we cannot blow hot and cold on the same issue.

It is strange that many persons who in time of war claim to be conscientious objectors never exhibit during the period of peace the same spiritual concern for mankind. Many of these conscientious objectors in

peacetime do not take part in charitable and other activities designed to further the welfare of mankind. They do nothing to ease the distress and suffering of those very lives which they disdain to take in time of war. The *real conscientious objector* is one who has aligned himself in time of peace with activities which help the poor, the ill, and sufferers in general. In other words, he has lived a life consistent with his professed ideals. Such men and women are affiliated, as active and working members, with religious bodies that have always been recognized by most governments as legitimate claimants to being conscientious objectors. Further, these religious groups, which are sincere in their claims, oblige their members to make considerable sacrifice in time, money, and service in the interests of humanity *in peacetime*.

The majority of the crop of conscientious objectors who come to the fore in wartime can never prove, by their previous conduct or their peacetime affiliation, that their lives in any way exemplify the love of humanity which they profess later.—X

Cosmic Marriage

A soror from New York now addresses our Forum: "Several Rosicrucians and I got into a discussion on the subject of marriage and fidelity. As a result of this discussion, there are questions I would like to ask. My first question is: Are all marriages Cosmically planned?

"My second question is: If two people have a very good marriage, spiritually as well as physically, and both love each other to a very great extent and say as much to each other and to the world—and if one seeks an outsider for sexual relations without the knowledge of the marriage partner, would such a person be building up an unfavorable karmic condition? Would the fact that no one knows of such circumstances, and that no one is hurt by the clandestine relationship, have any bearing upon the karmic principle? Suppose further, that one learns of this infidelity and it cannot be remedied. Suppose the latter refuses to grant legal separation or divorce, does that person bring karma upon himself?"

The term *Cosmic marriage* is poetically and romantically very attractive, but it is not very realistic. Only in a remote and

very exaggerated sense can it be said that marriages are "made in the Cosmic." Everything that occurs, of course, is the consequence of Cosmic law, *but* all occurrences are not *by intent*. Things are not planned by the Cosmic in the life of the individual. We conform to law, but the circumstances of that law follow from natural order and are not an expression of the Cosmic mind. In other words, the time and place of a happening are not ordained, but the *forces* behind it *are*. For analogy, gravitation is a natural law, but there is no specific decree that a certain object shall fall and be drawn to the surface of the earth at a particular time. The force of gravitation and other natural powers are continuously at work. Whenever their combination is such that gravity, in particular, shall apply, we then have the experience of the falling object.

This analogy can readily be applied to marriage. From the Cosmic point of view the sexual or biological natures of men and women are as opposite poles which attract each other. This attraction is, in turn, modified by social customs and intellectual idealism. Men and women are not attracted to just *any* member of the opposite sex. They exercise will, and consequently make selections; these choices are influenced by intellectual ideals, also, which serve as desires. In effect, it amounts to one perceiving in the physical appearance, character, and mentality of another, that which most conforms to his or her own ideal or mental image of the opposite sex. Each incarnation molds our soul-personalities to some extent. As a result, that which we seek in members of the opposite sex varies with our personal growth.

One person may be drawn to another of the opposite sex solely on the determinative of sex, or the physical appeal. It would indicate that the physical aspect of that individual's triune nature was stronger—the animal instinct was more dominant. Another person, considering that same individual of the opposite sex, might recognize the physical attraction of the person, but his more sensitive nature would also note the character and mentality of that individual. If the latter qualifications seemed to be lacking, he would find such a person unacceptable. In this way, the Cosmic merely provides a *law* to which marriages conform. It is a law that through the unfoldment of the soul-

personality we will seek persons as marriage partners who are in harmony with our composite selves—as of this incarnation.

Why is it, it may be asked, that a person who is apparently highly evolved spiritually will often marry one whose consciousness is of a far lower plane than his or her own? Here, again, a Cosmic law enters. Perhaps karma has made it necessary that the one of the more lofty plane should learn something of suffering and sacrifice. Perhaps that experience is needed for the progress of that individual. After all, most certainly, such mismatched marriages will cause suffering and hurt to both partners, or at least to one. No matter how compatible two persons may be sexually, if one is more spiritually enlightened and aesthetic in sensibilities, that one will suffer through such a marriage. A married life consists of more than sexual relations. There are other necessary mutual relations for connubial bliss. There must be interests which both share alike, for without such concerns and with only sex interests they would ultimately come to hate each other.

It is not true that sex interest is sufficient to dominate all other factors in marriage. The mental and spiritual elements of a marriage are also important if it is to endure. No specific individual has been, figuratively or otherwise, Cosmically earmarked for marriage with another. There are no Cosmic "matchmakers," although that idea has long intrigued the imagination of unthinking and extremely romantic persons. Such idea has been associated with another one known as "soul mates." This appealing but unsound theory is that each soul is incomplete, that is, as a man or as a woman, making it necessary that a polarity of the opposite sex be united with it for its completion. Further, a particular soul, like a part from a jigsaw puzzle, would have to match precisely one's own. It was conceived that one must search for that *one*; all others would be ineffective. The amusing part of the soul mate theory is that when one found another whose personality appealed to his own psychological condition, he, or she, would then conceive of that person as having been Cosmically created as the soul mate. It was the equivalent, to use an analogy, of one finding a perfume to which he was most responsive and then conceiving the idea that the manu-

facturer had him in mind when he had manufactured that particular fragrance.

As for the second question, we reply that if two persons "have a very good marriage, spiritually as well as physically, and both love each other to a great extent," as the Soror relates, neither one would commit acts of infidelity. Such acts of inconstancy would not be possible. Where there is a great love between two married people and physical or sexual compatibility also exists, infidelity, such as extramarital relations, could not enter. In the first place, there would be no desire for these extramarital relations and, if there was any temptation, the great spiritual feeling, which the soror said existed, would prevent the infidelity. In such an instance as the soror relates in these questions, there must have been *insincerity* and *misrepresentation* on the part of the one guilty of the infidelity. That party must have misled the other into believing that there was a true physical, mental, and moral affinity between them, which in fact did not exist.

Does karma accrue from infidelity? Extraneous circumstances enter into the nature of this question. Mortals make mistakes. Often, they are not too careful in the appraisal of their own feelings. Physical or sensual appeals, being primitive and very strong impulses, persons are at times swept away by them into a marriage without considering the mental and moral factors. Thus, some partners in marriage eventually find that they are not compatible. To continue such a marital life would mean the continuation of mental torture for one or both. The practical answer, then, would be the obtaining of a divorce. Even Cosmically, there would be no marriage if there were no real unity of the soul-personalities. However, some religious sects, because of custom and *political advantage* have created dogmas to prohibit divorce. These compel the continuation of a wrong marriage at the expense of Cosmic law and self-respect. Further, infidelity is encouraged on the part of one or both of the marriage partners. Though such individuals regret their infidelity, they sincerely and *mistakenly* believe it a lesser evil than violating the church creed by divorcing the marriage partner. In such cases of infidelity, founded upon *ignorance* and a *blind faith*, Cosmic justice would temper any karma involved.

Where, however, one *can* obtain a divorce and is justified in doing so, and yet continues to indulge infidelity, that individual invites adverse karma. Further, where infidelity exists and the guilty person seeks for a divorce rather than continue a mock marriage, and the other party refuses to grant a divorce through a spirit of retaliation or hate, the latter person, because of such a motive, invites adverse karma.—X

The Psychology of Criticism

Most of us do not like criticism, especially if it is directed toward ourselves. This is quite comprehensible because it does one of two things. It either shakes faith in our own ability or it affects our ego, our pride, even if we realize that the criticism is justified. However, criticism is essential and is quite in order, provided the motive behind it is proper. That motive should not be merely an attempt to attack, but it should be a sincere and *impersonal* desire to present facts or truth. The criticism should be kind, not sardonic or bitter. The criticism should be from the point of view of enlightening one, not to ridicule the error, the mistakes, or the lack of knowledge that one may have had.

Unfortunately, much criticism is of just the opposite kind. It is intended to besmirch, belittle and to confuse; it is intended to bolster one's own merits, activities, or appeals at the expense of another. Quite frequently there are publications issued by some small religious groups—or a large one—which devote most of their pages to a more or less scurrilous attack on all other religious sects and particularly attacks on mysticism, which includes the *Rosicrucian Order*.

In reading such articles, one is impressed (if familiar with the facts) with the obvious intent of such authors to deliberately distort the truth. They delete phrases, omit references, or couch their wording in such manner as to intentionally create the wrong impression on the part of the reader. There is a psychological principle behind this type of criticism: that which the publisher represents is not strong enough in its own qualifications to command the attention and respect of the public at large; thus, he proceeds to eliminate, or try to do so, all that which he considers as being the publication's

rival. The reasoning behind that type of criticism, if it is such, is to try to strip away all which holds the public's attention in competitive interest. The assumption is that when everything else has been discredited, nothing remains with apparent virtue except that which the publication represents, and that, therefore, will then be accepted by necessity by the readers. Such authors sincerely believe that the public will accept what their periodical represents because everything else is made to be wanting.

All this is very poor logic because, as our late Emperor, Dr. H. Spencer Lewis, has pointed out, if you are successful in attacking a particular field of thought, or subject, to such a degree that you convince the people that the majority of organizations or societies, or whatever they may be, representing this particular thought, are false—you then have undermined their faith in that entire field. They become so disillusioned, so discouraged, that the majority will abandon all interest in it. As a result, whatever *you* have to offer that is related to that field also remains not accepted because of your attack upon the entire field.

The best way to be successful in putting over anything, whether a product or an idea, is for one to devote all his efforts in a *positive* way toward the presentation of what he has to offer. If he does that he will outshine his competitors. He will not have to resort to insidious criticisms at all, some of which are slanderous and libelous. In fact, publications which try to build themselves up by means of tearing down all opposition are really insulting the intelligence of their readers. The average intelligent reader senses very quickly the presence of hatred and bitterness in an article. He can tell when there is a note of "sour grapes" in it. The more he reads, the more he instinctively comes to the defense of that which is being criticized, and the less he is influenced by what the critic has to offer.

Today there is much of this type of negative criticism: as criticism of people prominent in government who hold influential positions. It is often an attempt to belittle their character, to disparage them, to make them resign their post, or be forced out of it by an unthinking public. Behind most of these attacks are not the *true* principles of criticism, that is, to present the truth, but rather to remove someone from public office

so that the vacancy created may be filled by the political appointee of the interests who are making the attack.

It behooves each person, then, if he wants to call himself intelligent and fair-minded, to be very accurate in his analysis of any articles that are critical in order to see what the real motive is behind it.—X

Racial Intermarriage

A frater states that in one of the monographs he has found the following: "We, as Rosicrucians, consider all races equal in their ultimate mental and spiritual status but, for biological reasons, we are obliged not to sanction promiscuous intermarriage." The frater then asks our Forum: "Please explain this more fully."

The Rosicrucians have always taken the position that, Cosmically, there are no superior races, that is, no race has been divinely ordained to be the superior vehicle for the soul-personality. All human beings have flowing through them the Vital Life Force of Nous with its Cosmic intelligence. Thus all are Cosmically endowed with the potentiality of becoming a highly evolved conscious being. Beyond this the factors of environment and heredity enter but they have no preferences in their influences. Any race, regardless of the pigment of its skin, can exhibit a high degree of intelligence and moral discipline, given the opportunity for such development.

If a people has become geographically confined in an area which is hostile to human welfare such as a jungle region, then culture, the result of finer sensibilities, is slow to become manifest. In fact, intelligence itself is inhibited. Where men are not afforded the opportunity for leisure and reflection, the reason develops slowly. When men, as is the case with the race that first occupied the Nile delta, are precipitated by circumstances into a favorable locale, they will advance rapidly as a race and as a civilization. The rich, dark, alluvial soil of the Nile delta, the rainless climate and the plenitude of water provided by the great river and the natural safeguard against easy invasion provided by the desert bordering the delta, accelerated the culture of this ancient people. They advanced much more rapidly than their contemporaries who were fighting climate and the teeming life in the great jungle of equatorial Africa. In fact,

they were far in advance of the Late Stone Age man of the great Swiss lakes to the north.

Though all men are equal in the potentiality of greatness, that does not warrant miscegenation on a grand scale. It is true that, in past history, the intermarriage of the races was permitted without restriction. It is occurring again now in many sections of the world. With a shrinking of the globe, so far as nations are concerned, and the growing congestion of peoples, it will occur again on even a grander scale. It is contended that, until there is a complete merging of these races, or nearly so, there will be an admixture which will not be wholly satisfactory in a psychological sense. The emotional patterns of some races, as a result of long conditioning by social customs and environment, are quite opposed to the nature of others. This, it is theorized, may make for some instability until such differences over generations of time have become adjusted. Some races, as well, have certain physical advantages, the result of their long gradual adjustment to a particular environment. Such advantages may be lost through intermarriage. Conversely, however, others may be gained which are highly beneficial.

There is no moral reason, from the Rosicrucian point of view, that should cause any objection to the intermarriage of the races. Such an objection could only be based upon social or racial prejudice. On the other hand, it is not necessary for one to intentionally step out of his racial group to marry one from another race just to be spectacular or to demonstrate his liberalism.

Often those who have been called members of an inferior race are the ones most *inclined* toward miscegenation because of the social handicap imposed upon them. There is a psychological basis for their attitude. It constitutes a defense against the stigma of inferiority. By marrying a member of the alleged superior races, they feel they have altered their status and defied the social proscription. Actually they had no need to do this. They are Cosmically equal inherently to any race. It is just a question of their individually developing so that they are equal to anyone of their own race or another. The marrying of someone of another race is a psychological adjustment in most instances. It is by no means necessary. —X



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*Enlarged
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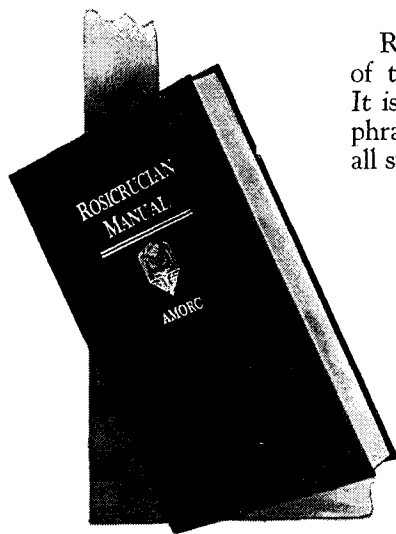
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DECEMBER, 1951

No. 3

A MESSAGE FOR YOU AT CHRISTMAS

Lovely the legends that have found
their way

To us from that far-off, first
Christmas Day:

The air stirs with the beat
of angel wings;

Rich gifts are laid before
the King of Kings;

And legend has it that a child
brought to the stall

A Christmas Rose—the simplest
gift of all:

The Christ-Child touched it, and
of all the rest,

This lowliest gift was most
supremely blessed.

Could all our hearts be haloed
with this light,

Peace would be born on earth
this Christmas night.

—Helen Reid Chase, F.R.C

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Greetings!



PATRIOTISM VERSUS PROPAGANDA

Dear Fratres and Sorores:

Patriotism is an admixture of affection and moral obligation. The affectionate aspect of patriotism consists of the same emotional attraction one exhibits toward anything which contributes directly to his personal satisfaction. From the psychological point of view, the nation, as far as the individual is concerned, is a collection of environmental factors. First, the nation to him is his immediate surroundings, the climate, scenery, and associations in his community, the afforded conveniences or the lack of them. Second, it is the individual's way of living, such as the opportunities provided by the government, freedom or restrictions imposed, and the traditions he has inherited.

The moral aspect of patriotism is a natural consequence of any devotion the individual may have for those factors which he terms "my country." It is a sense of duty that constitutes loyalty toward whatever makes possible his personal gratification. This duty is, in fact, an innate desire to secure what he conceives as a good, intimately related to himself. It is an enlargement of the consciousness of self to include those elements he understands to be of his nation. Certainly each individual feels an instinctive obligation to himself and to whatever he considers as his.

Patriotism does not stem from pure intellectualism, though it frequently employs reason to substantiate it. An emotional necessity which may cause patriotism and which arouses the moral obligation presupposes a sense of "ought to" in relation to it, as Kant says in his treatise on morals. In other words, one who finds enjoyment in his physical surroundings, social relationships and national traditions, is conscious that he "ought to" do something to preserve them. He thereupon seeks to hypostatize his feelings; that is, he seeks to find logical grounds to support them. A strong emotional attraction to any idea may often cause reason to build a fairly logical case in its behalf. The emotional stimulus provides inspiration

which in turn gives a cogency to the patriot's arguments that makes any inherent weakness in his claims seem inconsequential.

Is patriotism a social ill or a necessity in modern times? Unless man becomes again wholly savage in his culture, he cannot escape the need of society and the patriotism which may follow from it. Society is the outgrowth of man's realization of the need for mutual dependence. The state is a form of *organized society*. If the society is representative of a mass ideal, that is, if it conforms to what men want and what they believe furthers their interests, the feeling of patriotism is inescapable. It is a psychological consequence as previously stated. No society can stand for any time without the emotional support of its respective members, their affection for it and their moral duty to defend it, which is patriotism.

Since the basis of patriotism is an emotional attraction to organized society, which seeks to express itself on logical grounds, it must be spontaneous on the part of the individual. It cannot be imposed by government compulsion, as enforced allegiance or fear. Such attempts produce a counter emotional reaction. One hates what one fears or that which causes pain, either mental or physical. The emotional stimulus of hate is equally as intense as that of love. By such stimuli the reason is incited, as in love or devotion, to postulate grounds for the feelings—and in the instance of hate may result in the overthrow of society. The crusade *against* a cause has as much zeal or fanatical fervor as the crusader *for* a cause.

Every society is aware that it has enemies or, to put it more considerately, those who oppose its major political policies. The state realizes that it often institutes practices which will have a disagreeable effect upon the individual, even though it may consider such to be for his ultimate welfare. Since patriotism is an affection for the good that the individual conceives he is deriving from society, any such objectionable circumstances arising from the same source are

likely to change his emotions toward it. The reasoning of the opposition forces then becomes more and more plausible to the individual.

In desperation, society has to offset the exhortations of those who differ with its unpleasant policies. The government or state then resorts to *propaganda*. This consists of statements, oral or written, designed to induce the acceptance of certain propositions. In effect, propaganda is intended to engender interest in certain subjects exclusively or rather to emphasize particular topics. Some people profess to abhor any type of propaganda; they take a violent dislike to that which obviously attracts their attention. Such an attitude of mind is logically unsound. It is usually the result of social customs and prejudice. It is a psychological fact that we all respond to that which has certain appeals to our receptor senses. *Curiosity* is an instinct. We cannot avoid having it aroused. A certain stimulus, visual or auditory, will attract our attention, as a loud sound or a sudden bright light. One of the commonest means of arresting attention is to impart *motion* to something—a blinking electric sign or a swinging object. Propaganda is nothing more than resorting to psychological appeals designed to arouse interest and to cause people to act in accordance with them. Those who reject obvious propaganda are nevertheless found to respond to other forms not quite so apparent to them.

It is natural that we should want others to further our interests. The very basis of society, as said, is a mutual dependence. To get others to co-operate or to avail themselves of what we offer, we must extol the merits of our propositions. The only danger, therefore, that lies in propaganda is *misrepresentation*. It is, however, not a fault inherent in propaganda. Rather, it is the corruption of its power. This misrepresentation may be deliberate, having as its purpose the deception of a people or it may be the exaggeration of enthusiasm. In either instance, it is most damaging not only to those who accept it, but eventually to the propagandists as well. Once you have lost the confidence of those to whom you must appeal, the goal you seek to attain is lost.

To stir up emotionalism and keep patriotism at a high pitch so that the individual may become impervious to those many dis-

tractions which the state may feel necessary to impose, the state conducts extensive propaganda campaigns. Its millions of words, issued in printed form or uttered by its representatives on the air or from the platform, do contain much factual matter. Unfortunately, however, the reality of such statements, the *truth*, is often colored by over-emphasis or by deliberately withholding other qualifying facts. What is the psychological effect, to use a crude analogy, of a continual stressing of the color blue in relation to certain objects which people need or think they do? It gives them the impression that blue, as a color, in relation to those certain things continually mentioned, is the *ideal* to be attained. Eventually, yellow objects, which in every other way are equal to the blue ones, are considered inferior or lacking in a necessary quality. The yellow objects are rejected by the people and perhaps even referred to in a derogatory sense.

Let us suppose, to continue with our analogy, that you were the manufacturer of a yellow product which in every way had the same excellent qualities as a blue one. We may further presume that you are not afforded the same opportunity to propagandize your yellow product as are the makers of the blue one. As a result, you are put to a tremendous disadvantage and suffer loss of prestige as well as material resources. It is just this adverse effect that the governments of the world are having upon one another with propaganda. In endeavoring to intensify their respective patriotism, misrepresenting propaganda is issued. Purely local customs and preferences of a nation are commonly lauded to the extreme. The implication is that the extraneous practices of other peoples or nations are false or ludicrous by reason of their difference. The fact that other people do differently, by necessity or preference, is omitted as a qualifying explanation. The propaganda catering to the patriotic spirit appeals to the natural vanity of the individual. It extols the supremacy of his standard of living, his ideals, beliefs and religious views, and his way of doing things. By comparison, it subordinates the achievements, ambitions and heritages of all other peoples.

These nationalistic campaigns of propaganda, which are now at their greatest height in history, even tolerate the expound-

ing of racial prejudice and the vilification of a people on the part of individual enterprises. Newspaper cartoonists and publishers, hoping to capitalize on the spirit of sectionalism and chauvinism, caricature races in a most abusive way, without any objection from their governments. During World War II—and at present—the Asiatic people, for example, were drawn by cartoonists in such a way as to appear almost bestial. Their racial physical characteristics were emphasized to a point of hideous distortion. All this idealizes one set of nationals at the expense of another.

The sum total of this activity is an offense to a people that is not forgotten when the ink is dry on a peace treaty or on an armistice agreement. It is an insult to the race and to the customs of the people, of which they are an intimate part. We cannot expect world peace and understanding when our patriotism and our love for self-interests become offensive to millions of other people. It is actually a weak form of patriotism that endures only by fraudulently representing the status of other peoples. There is little difference in moral substance between suppressing knowledge about another people and in presenting untruth about them which inculcates hatred.

Patriotism should thrive upon first-hand experience with one's social and political conditions. It should not need the inflation of propaganda—at least not for its own people.

Fraternally,

RALPH M. LEWIS,
Imperator.

Finding Personal Peace

The problem of attaining personal peace, or inner harmony, is becoming increasingly difficult. Peoples of the world are exposed to an impact of distressing news and that which is potential with great danger. Many of the statements of commentators, news analysts, editors, and the like, are intentionally kept tense. It is their way of employing the psychological principle of *suspense*—the sustaining of interest by dramatization and overexaggerating every incident of importance. These persons know how profoundly the populace is concerned with the world state of affairs, and they capitalize

upon it. They isolate and then augment to a high emotional degree some otherwise casual incident in the day's news.

As a result of this tendency, mostly done for the purpose of increasing circulation rather than for public information, it becomes difficult for people to find refuge from such influences. The usual channels to which persons are accustomed to escape from the turbulence of the day, such as radio, television, magazines, movies, and newspapers, are saturated with disquieting headlines, comments, pictures, and editorials. It is not that the average intelligent man or woman does not want to be well informed. He also does not want to retreat from reality like an ostrich, putting his head in a hole in the sand, yet he does wish to realize his own *self* occasionally. He desires to meditate upon the impressions rushing in upon him so that he may put his mind in order. He does not feel that all life's activities are trenchant and vile. He believes that there are some noble things that can and should be done, through which some of the world's tensions can be lessened. He also knows that society is only as men think, believe, and act individually. It is this individuality of self that he wants to preserve.

If individuals are despondent or abandon all hope for social improvement, then the agencies of society, its various activities, come to reflect this attitude. However, a certain amount of *idealism* exists in every person. There is almost an instinctive insight had by each normal person as to the best procedure to follow if he is given the opportunity to meditate upon it without being influenced adversely. Thousands of years ago in the market places of ancient Athens, Socrates revealed that almost every man can come to a wise decision upon the most important matters if the content of such matters was fairly presented to his *better judgment*.

The problem which confronts most persons is where to go to find that environment which will arouse one's spiritual and finer sentiments. The present appeals tend too much to the passions and to materialism, to a stark preservation of our economic order at the cost of humanitarian idealism. It is regrettable to say that many churches and temples of the different sects do not afford that sanctuary for peace with one's

self. For *political* and *propaganda* motives, across the pulpits and altars of these holy places, there often comes a virtual barrage of words of hatred, enmity, and the condoning of destruction of some people or nation to save their vested rights, prestige, or religious dominance.

A strong people is a people who are not panicky, fearful, and jittery. They are a people who have arrived at a decision from an unemotional point of view under the clear guidance of a well-disciplined mind, inspired by the highest dictation of self. Such persons can make mistakes in their decisions; however, not being terror-stricken, they can more readily and freely adjust their minds to each changing event and make corrections.

If Rosicrucians faithfully and conscientiously maintain a *sanctum* in their homes, consecrated to that which they hold to be sacred, they will find that it will become the sanctuary for their own rehabilitation. In devoting even a few minutes to being alone each day, the Rosicrucian can weigh the impressions of his spiritual motives as against all else that has crowded in upon him objectively during the day. In such brief periods of relaxation, he will be amazed to notice the new light in which the circumstances of the day will appear. The *true* from the *false* will be easily distinguished, and the latter just as easily dispelled from one's mind. That which we need most—in fact, what the world needs most—is the opportunity for *personal* thought and the free exercise of *self*. There is no greater need today than for the silence of self—the aloneness with one's own triune nature.

Those who are so unfortunate as not to be able to establish such a sanctum in their homes, no matter how humble, must find a substitute for it outside. The great out-of-doors was man's first temple; there is still none better. A walk down a forest trail, even if covered with snow, is inspiring; and so is a slow, meditative stroll across open fields with a pet dog trotting along; or an isolated perch upon a jutting rock underneath a windswept sky overlooking sea or bay. All of these circumstances may provide a suitable contact with the Cosmic, an occasion for that peace within.

Those who reside in large cities and who have no home sanctum, need not feel that they are deprived of this opportunity to be alone. If one will use the *same* initiative and thought to find a place in his city for such periods of meditation as he does to secure his worldly interests, he will succeed! It is not too difficult to locate a niche in a public park, a bench that is more or less secluded; one might even stroll to the end of a pier or wharf. Such places provide the atmosphere with the quieting effect of lapping waters.

I am reminded of a method employed by a frater in the Middle Western United States to find this peace within. He is a locomotive engineer (driver) on one of the crack, streamlined, transcontinental trains, known as the "City of San Francisco." This train, with its many cars, travels at very high speed from Chicago to the Pacific Coast. This frater is the engineer of this train for a large portion of this journey. Obviously, his responsibility is great, and the resulting tension considerable. Increasing automobile traffic has added to the hazards which he encounters. When at home, he has found it difficult to relax and to find just that environment for attaining "peace within." Recently, he became a member of a local flying club. He and his associates purchased a new, small cabin airplane. He has become a proficient pilot—and he is not a young man.

With elation, he told me how he has found peace and the opportunity for meditation for which he so long sought. When off duty he flies in the cabin plane to an altitude of three or four thousand feet, in smooth weather. He then "trims the plane," that is, puts it in a state of balance where it virtually flies itself in the vault of the blue sky. While cruising along, he recollects passages from his recently studied monographs and even practices some of his mystical exercises. There, suspended between the heavens and the earth, and with a sense of freedom, he acquires a new perspective of the affairs of his life. This new inner view fortifies him for the events of the day. As the frater related these facts to me, there was a radiance about him, a confidence and happiness, by which I was strongly impressed.

One, of course, does not need to learn to fly a plane in order to find this sanctuary of self, but each can use his initiative to recapture his intimate feelings and thoughts, and the peace which follows from them.—X

What is Universal Love?

A soror now speaks before our Forum: "The phrase 'Divine Love' or 'Universal Love' is common in our studies and because each of the words, individually, is comprehensible, it would seem that the phrase should also be completely understandable, but is it?"

"What exactly do we mean by 'Universal Love'? It must differ from love generally, as we know it, inasmuch as physical and mundane love, however impersonal, requires a personification to be realized and expressed. How may love of a supernal intelligence, which is not anthropomorphic, be personified?"

In the theological sense, Divine or Universal Love is made comparable to an exalted impersonal human love. If this conception were not associated with the phrase, it would in fact be incomprehensible to the average human being. Further, in using this conception of Universal Love, there is the direct implication of an anthropomorphic or personalized god. In most of the historic religions, as Judaism and Christianity, the relationship between man and his god is conceived as paternal. God is the "Father"; and humanity, the children. The affection and devotion, the compassion and emotional bond which parents usually exhibit toward their children, is believed to be displayed by the deity toward mortals.

Universal or Divine Love, though most often associated with an anthropomorphic god, is expected, of course, to transcend all the foibles of mortal love. It is not thought to be rooted in any physical appeal and to be selfless; that is, it is not a desire for any emotional or somatic satisfaction. The theory is that God loves because love is of Him. This love is a kind of feeling of goodness and grace extended toward all things which are consistent with His nature. To use a homely analogy, it is like the property of a magnet. It attracts without discrimination all that has a natural affinity with its own nature.

The average religionist can, as has been said, think of love only in terms of his own mortal experience. From the real mystical point of view, this love of Divinity is far more abstract. In fact, the word *love* is really an inadequate substitute for a more appropriate word or phrase. These other abstract explanations the average religionist would reject since they would lack appeal to his imagination and they would, also, depersonalize his god. Love is *desire*. Thus there are many kinds of love. There is physical love which is the desire for those experiences and sensations that satisfy the appetites. There are, as well, loves of the mind or intellectual loves. They are a desire to attain ideals. Then, there are the spiritual loves which are the desires to experience an afflatus of the soul or to experience certain ecstatic states. In all these instances, psychologically love is centered in the *self*. We love something else, not just for the thing itself, even though we may imagine that, but rather for the satisfaction which that thing may provide us, spiritually, intellectually, or sensually.

From the mystical point of view, the Divine is self-sufficient and perfect. It desires nothing because there is no void in its nature. It has a state of concord, order or harmony, which is always inherent in it. All things are of this Divine harmony, this perfect order, because the laws which give them existence are of its very nature. Inanimate things are never out of harmony with the Divine. Even that which seems to lose its form, its beauty or other qualities, is still in harmony with the Divine. It is because devolution and a breakdown of substances is part of the *change* which is Cosmic law. Beauty and ugliness are not qualities inherent in things, but merely notions of man's mind. They are but the way that man is affected by the appearance of things. Thus, the object which becomes repulsive to man is just as much a part of this *Cosmic harmony* as that which is beautiful.

The same principle applies to animate or living matter. No matter how vicious or how vile, as man experiences it, a living thing may be, it as itself is only conforming to its immanent nature which is always of the Cosmic harmony. In man, however, there is an important distinction. He has a high degree of intelligence and the will to enforce

its decisions. He is capable of conceiving a Divine principle, a Cosmic cause, regardless of how he may interpret or express it. Thus, he can by choice oppose this Cosmic harmony. It might be asked, Is not such reason and will, after all, also a part of man's nature? Further, if it is a part of his nature, then can he really put himself out of the Cosmic harmony of which his nature consists?

The distinction with man is that he can go and often is quite conscious that he is going contrary to the Cosmic order, though he can never put himself completely out of it. In other words, he can have the *intent* to oppose Cosmic harmony. It is this intent to counter it that is the only real negative state in all of existence. This kind of action brings as a result a spiritual suffering, which man can and should avoid. It tends to cause an intense inharmony within the higher consciousness of self or the soul-personality of man. The spiritually circumspect individual is the one who realizes the motivations of his higher self or the Cosmic impressions and abides by them. He then enjoys a peace of mind and an inner satisfaction which, if he is a religionist, he calls experiencing *Universal Love*.

We may look at the matter in this light. This Universal Love or Cosmic harmony is a constant state, the effects of which are materialized as mankind and all the other manifestations of nature. All things are of it. Man can, by willful disregard, endeavor to act in a way that causes *discord* for him. Conversely, if he is consistent with Cosmic harmony, he then becomes conscious of an ecstatic feeling which he may imagine is being particularly directed toward him as a Universal Love.

We can know only that which we experience. An exalted feeling, which we may have, seems to be intended for us alone, that is, we think of it in that light. Those of us who think of the Divine as a parent, or as an anthropomorphic being, feel during such experiences that we are being especially enfolded in Universal Love.

The term *universal* is most appropriate because this harmony is, of course, both ubiquitous and all-inclusive. This mystical and abstract conception of Universal Love is wholly impersonal. It is far more so than the customary orthodox or religious concep-

tion. The idea is a little shocking to the orthodox religionist who is not accustomed to the high planes of consciousness experienced by the mystic. It causes him to feel alone and abandoned, and precipitates a sense of despair. He has not learned that he never really is independent, that he never can be separated from the One and that, therefore, he does not have to command the attention of the One or expect that it will search for him or reach out to him.—X

Our Mind Body

A frater says: "In one of our monographs it states 'every creature in existence has a body which is the shape of its mind body.' What does this mean in relation to people who are born deformed or become deformed?"

Each cell has in it an immanent intelligence which constitutes its mandate to perform a specific function. Some cells are intended to build tissue, bone, or hair; some build blood and still others are to provide the substance for muscles and nerves. As Leibnitz said, this duty inherent in cells constitutes "a preconceived harmony." The totality of these cells, the collective Divine Mind with which they are imbued, constitutes the psychic pattern or *mind body* of man. The physical body, insofar as its form and functions are concerned, is to a great extent the counterpart of this mind pattern.

Congenital deformity is, both biologically and physiologically, a result of the inharmony or imperfection of this mind pattern or mind body. Diseases of parents may cause a mutation of the transmitted genes so that the offspring becomes mentally or physically deformed. The effect upon the child may not exactly correspond to that of the parent but it will have a deformity, the result of the imperfection of its mind body. The transmitted cells are so affected that the intelligence which is latent within them is obstructed and cannot perform its function properly.

Where deformity occurs, due to accident or disease, the mind body is indirectly affected. The Cosmic intelligence, resident in each cell, is of course not altered but, due to the injury, its physical vehicle, the cell substance, comes to inhibit the intelligence. Thus for this intelligence is prevented an

unrestrained function of its Cosmic power, and the mind pattern of the cells has this restriction imposed upon it to the extent that the pattern, too, is deformed. In the Rosicrucian teachings, we are shown ways and means of causing the Cosmic intelligence in the cells to be revitalized so as to completely reconstruct or partly return to normalcy the cell structure. Severe deformity, however, cannot be overcome simply because the cell structure is too severely altered for the reconstruction of the organism to occur.—X

The Light of Being

Among the simple words frequently used in mystical and occult literature, probably one that stands out with more significance than many others is the word *light*. Few questions are asked concerning the word in our literature because terms in ordinary use are less spectacular than special terminology. Often the basis of a so-called new movement of any kind is partially dependent upon a catch-word or coined term being used to attract attention. All of us, over a period of years, can think of words that have been coined by the writer of a book or pamphlet, giving the title a certain uniqueness or newness, which appealed to and attracted many people. Usually in such cases the real benefit or meaning hidden by a term or catch phrase is of little significance. This is a reflection upon the serious thinking of men and women today. The fact that catch phrases and catch terms have such great appeal does not signify systematic thought and the application of reason.

Language, whether written or oral, is no more than a symbol, and the symbol itself can mean nothing unless there is true significance exemplified or symbolized by the word or phrase adopted. Much of the profound thought, and particularly those phases of thought that are related to the feelings of human beings, are found in simple terms, usually terms of one syllable. These words that express values in human existence are significant in their simplicity and profound in their meaning. *Light* is such a word, and it is so easily applicable to so many phases of study and human application that it has come to be used with many implications, and synonymously with many more complicated concepts.

In the physical sense, light is one of the most important factors of our environment. Light makes possible the use and effectiveness of the most depended upon of our physical senses. Sight is responsible for more than half of the physical perceptions which we receive. However, we overemphasize this one physical sense. What is commonly accepted as the truth, is that "Seeing is believing." This of course can be proved as not being consistently true, but it does reflect the general concept that the average individual holds in regard to seeing. The person who is blind is shut off from his world and his environment by a barrier that is extremely difficult to overcome. That it can be overcome—and blind people have and can adapt themselves with a reasonable degree of adjustment to their environment—is proof that sight is not the essential sense that those who see attempt to make it. All the physical senses are important to proper environmental adjustment. Light, also, in the physical sense, adds beauty and makes possible the perception of space that is so advantageous in assisting us in our various adjustments. Our placing so much emphasis upon light and the physical sense of sight that accompanies it is a reason for this word to be applied to principles outside the physical world.

Light, in the physical sense, is a physical phenomenon. We will not attempt to explain the physics of light but to accept light as a material thing, a part of the material world into which we find ourselves constantly fitting our existence. Broadly speaking, light is used in the spiritual sense to refer to any form of illumination that may direct us. Just as physical light makes possible for us to direct our way along a path, spiritual light makes it possible for us, mentally and spiritually, to find our way in the psychic or immaterial world. We even refer to knowledge as being an illuminating experience. It adds to the totality of being and develops in us the principles or potential tools that are ours to use for the benefit of our whole being.

In Rosicrucian literature, frequent reference is made to the greater light and to the lesser light. Generally speaking, the lesser light is the physical light of the physical world. The greater light is the illumination of mind and soul. In the temples of the Order, the lesser light is sometimes sym-

bolized by a burning candle, and the greater light by the cosmos of which not only we but our being and God are a part.

Light is therefore in any sense a means and an end. It is a means because it illuminates our way whether that way be in the physical world, in the paths of knowledge, or for the achievements of the human soul. All that contributes to our progress is dependent upon or comes as a result of the light by which we find the way. Shut off a flashlight or a lantern on a dark night and the path becomes obscure. Close our minds to knowledge and inspiration and the whole path of life is obscure.

As an end or goal, the greater light is a personification of God, and the Supreme Being, the Cosmic scheme. It is stated in various sacred writings in various ways that "God is the light of the heavens and of the earth." In this sense, all that we can achieve is through the illumination which we choose to observe or utilize; and, by the light which it provides, we reach the mystical concept of association with God in the sense that a part returns to the whole.—A

Pleasure and Pain

"Is it true," a member has asked, "that pleasure and pain are the impetus and the detriment of life?" In other words, this member wishes to know if all incentive toward action and living is pleasurable, and if all that is a means of thwarting, stopping, or hindering is a form of pain. Broadly speaking, this is a brief statement of the pleasure-pain principle which was one time quite popular in psychological thought. The basis for this belief was that not only man, but all animal life tended to avoid pain and seek pleasure. This concept meant that in everything that we do as human beings, or that animals do, there is a tendency toward pleasure and to get away from pain. On this basis, early psychological experiments were conducted, particularly with animals. Animals were put in various types of apparatus or mazes, where, if they found their way and avoided electrical shocks and other means of stimulating pain at various points, they would eventually reach food and thereby find pleasure in the satisfaction of their appetites.

There is no doubt to some extent a great deal of truth in the pleasure-pain concept.

Every individual, to a certain degree, strives to find pleasure. We avoid all pain that is possible, only enduring pain as a rule when it is for the purpose of achieving an end which will be pleasurable. This is even true when that pain is vicarious, even though we might not so state the truth in this way.

To conclude that pleasure is a natural thing for the human being to seek and that it is natural to avoid pain, is a concept quite easy to prove within itself, but difficult to prove as being the final and ultimate motivation of all life. It was the great American psychologist and philosopher, William James, who in his classic *Principles of Psychology* first gave serious contradiction to the concept that man behaved only as a means of achieving pleasure and avoiding pain. In considerable detail he outlines other motivations that are not directly, or even indirectly, associated with either pleasure or pain. The motivation for living lies deeper than the feelings that accompany the physiological system. Pleasure and pain, in the accepted use of the terms, apply purely to the reaction of the physical body. We experience pleasure and pain through our physical senses; therefore, it should be concluded that in the ordinary sense, or within the usually accepted definition of the terms, pleasure and pain are physical phenomena. It is therefore logical that as far as the physical body is concerned, we will not cause pain if we can avoid it, and we will participate in pleasure when the opportunity arises. Reason dominating human action will modify the extent to which we will participate in pleasure or avoid pain.

At any point in the universe, man has a choice of always going two ways. These ways are exemplified by the swinging of a pendulum. There are two extremes, and in thought and action, we are always somewhere between the two extremes. We balance one way or the other, depending upon the circumstances, but extremes are always precarious. The pendulum pauses only on the extreme side of the swing long enough to move back. To artificially hold it there would only defy natural laws and cause the meaning of the movement to have no purpose. Extremes are to be avoided as a permanent condition. No one can find satisfaction in physical pleasure as a permanent thing, and of course no one would want to suffer continuous pain; and yet the extremes of

some thinking have accentuated both of these. Certain ascetics have believed that the voluntary production of pain is the key to the spiritual growth, while those of the extreme pleasure-seeking school of thought have believed that pleasure is the sole end of existence. That neither of the proponents of these policies have found complete satisfaction in life is proof of their error.

We must, however, concede that insofar as the physical body is concerned, it is not wrong for man to share in certain types of pleasure. In other words, pleasure in itself is not a sin. It is only the misuse or the possible overemphasis of pleasure, particularly when it involves others who may be caused pain, that the pleasure-seeking process becomes a sinful act. Within the world of physical phenomena, the seeking of pleasure and the avoidance of pain becomes an endless spiral.

Pleasure, however, being on a physical level, does not have the permanence that we imagine exists. All of us have had the experience of anticipating a pleasure which was not as pleasurable in actuality as it was in anticipation. We have looked forward to certain events, a meal at a favorite restaurant, a trip, an evening at the theater, and many other things, but by basing our anticipation upon some pleasure that we have experienced or that we believe someone else has experienced, we have been disappointed. Pleasure, if sought entirely in the physical world, must be continually augmented until its true aim and purpose is lost in the complications of attaining it. The limitation of pleasure is therefore due to the wrong point of view in assigning values. If physical pleasure becomes so desirable that it becomes the most important thing in life for an individual, then all effort directed toward its achievement loses sight of the forms of pleasure that may be at hand and are passed by.

Most of what has been said here has to do with pleasure derived through the physical senses. Are there other pleasures? Logically there are, for we know that some of the happiest people in the world have been those who have been deprived of, or to whom there have not been available, most of the means with which we normally associate the concept of pleasure. People isolated, insofar as a place to live is concerned, or limited by lack of physical pos-

sessions, have found great happiness and peace of mind in the pleasures which would ordinarily be considered comparatively simple and almost unassociated with the luxuries normally related to pleasure. The simple and healthful expressions of the normal emotions of the human being are our most enjoyable and satisfying physical pleasures. In the same sense, there are pleasures in a psychic or immaterial sense. The man or woman who finds true value in intangible things, in ideals, concepts, and principles having no relation to the changeability of the physical world, finds an enduring pleasure. Such pleasure underlies and sustains an individual in spite of the physical inconveniences or even pain that may be a part of his daily living.

As has already been stated, physical pleasures diminish with use. We constantly have to buoy them up with the addition of gadgets or various actions that tend to sustain them. A part of such pleasure is lost in actuality after one's anticipation is ended. Insofar as the psychic world is concerned, the exact opposite is true. Anticipation can only be a minor inkling of the true sensations to come, and the pleasure that comes from the realization of ultimate values from the paths that lead through concentration, meditation, and proper use of reason to God and the absolute, are constantly evolving paths of pleasure producing effects that the mind of physical man cannot duplicate even in his wildest and most far-stretched imagination.

There is the injunction, written, I believe, in the New Testament, which states "Seek ye first the Kingdom of Heaven." This injunction is a guide to man implying that if he will seek first the ultimate realities of the universe, all other knowledge will be added to him. It is not wrong to try to understand our environment, but to place value upon it is to leave a gap in life's experience that can in no other way be filled. To seek first the meaning of the absolute, the personal realization of God, is the path leading not only toward true pleasure, but to the means of understanding everything else. In the broadest sense, then, the pleasure-pain principle does exist. Through both his spiritual and physical being, man strives to find peace, to find knowledge, and to enjoy his proper relationships in the Cosmic. If he places his values where real value exists, the whole

experience will be elevated; it will raise him to a level of such understanding and experience that will be a perpetual pleasure and that will endure because it is unencumbered by any physical limitation.—A

Individual and Group Karma

Under the stress of present-day conditions, it is not unusual to receive questions from members concerned about what their attitude should be in work having to do with the manufacture of weapons and means of human destruction that may possibly be used in war. One frater, after explaining that his present work is involved with important military research and design as well as manufacture of weapons, would like to have a statement as to what should be the individual Rosicrucian's attitude toward such a position.

It is very difficult for any individual to arrive at a point of what is right and what is wrong in connection with this type of work. The reason for its weighing heavily upon the thinking of sincere and conscientious individuals is the historical fact that no nation has ever devoted itself to the manufacture of implements of war and the training of men for war without using them. It would seem, if the future is governed by past history, that present-day activities make war inevitable. This is a pessimistic point of view and should not be accepted as a statement of fact. The thought of war is qualified by its basis upon past events. It is still within the realm of human possibility that the solutions of differences existing in the world may be settled without war. We can hope that this is true. Whether we believe it is true depends upon our own analysis of existent conditions.

There must be literally hundreds of members of AMORC working in a capacity either directly or indirectly connected with the war effort. The individual conscience is what makes one stop and analyze his position. A person who is opposed to war, who is hoping for and directing his own individual efforts toward peace, cannot help wondering if, contrary to his convictions, he is actually contributing to the existence of war by his efforts. The satisfactory answer to this question must eventually be found within the individual. No one can answer it for another person. The Rosicrucian Order cannot

take an arbitrary stand as to what its members should do. To do so would be completely inconsistent with its purpose, as Rosicrucianism teaches the philosophy of life whereby the individual adapts himself to his actual living experiences as best he can. Furthermore, it is important that we not lose sight of the fact that every citizen of a country has a responsibility and a duty to that country. The history of Rosicrucianism is dotted with example after example of individuals who have served their country well.

From the formation of the present active cycle of the Order, its policy has consistently been that the individual must do his best to be a good citizen, because it is only by working through the channels of citizenship within the country upon which he depends for the benefits coming from such citizenship that free thought and individual development can prosper. Applications for membership in this organization require an affirmative statement of that viewpoint. In the oath of the Order, the member subscribes again to this point of view, and the organization has never permitted any individual to use its name as an excuse for the evasion of any obligation or duty to his country. The right to express oneself is the right of democracy, but the obligation to the country which supplies that form of democracy is also necessary to be maintained in order that such ideals can be retained within human society.

The average individual who has been a member of the Order for any length of time is quite familiar with the general concept of the Law of Karma. As individuals, we experience what we are prepared to experience. Our pleasures and trials are the result of previous activity and conclusions. We are therefore in a constant state of growth; and if we draw upon the best knowledge and experience available to us, we are minimizing error and lessening future trial and tribulation.

Closely interlocked with the individual is also the Karma of the group and the nation. The greatest patriot is the first to acknowledge imperfections in his country. No country is perfect any more than the human beings that individually compose it can be perfect; therefore, the country as a whole is subject to Karma just as is the individual. If the errors of our country, or the country

of which a member is a citizen, have brought about conditions that cause disagreeable events and circumstances, they can be solved only by the efforts of all individuals composing the citizenship of the country, through accepting their due part in the responsibility and the meeting of the obligations face to face.

At the present time this country is faced with grave international problems and circumstances. We all as individuals will disagree as to whether or not these conditions should exist; and possibly we will disagree as to their causes, but the intelligent person cannot but agree that they do exist. The obvious conclusion from this trend of reasoning is that every individual citizen is going to have to do his part to solve the problem, whether or not each part that is done by each individual is entirely in accord with his wishes.

During World War II almost everyone objected individually and personally to many regulations that had to do with the rationing of food and other products. In spite of our objections and our more or less good-natured complaining about them, the average citizen, or the great majority, complied with regulations. We, as individuals, usually did not do so with the cheerfulness that would have been ideal. We would rather have had what we did without, but in complying we helped the country out of a difficult situation.

It is only reasonable, and, in fact, it is instinctive, that man should prepare to preserve himself, his loved ones, and his property. It is therefore only prudent that this nation, or any other nation, should be ready in the event of war to protect itself. Therefore, as much as we individually may dislike the idea of war and all the implications that go with war, we cannot relieve ourselves from the responsibility of doing our part to prepare for the protection of our country. If one finds his skills and abilities useful in a war plant or a manufacturing concern dealing in war materials, the responsibility of the moment is to carry out those activities to the best of his ability.

At the same time, however, we need not take the attitude that we are only providing the means of destruction for someone else. We can work to the best of our ability for those influences and forces which will help produce peace. As individuals, we can think,

speak, work, and hope peace. We can apply, as Rosicrucians, the principles which we know that will be effective in the promotion of peace. We can take the time to transmit through correspondence our viewpoint to those responsible in government, and let our representatives in the legislative bodies of the country in which we live know of our support of those measures which we believe are conducive to peace and international good will. To question the advisability of working in connection with the production of war materials and then be unconcerned insofar as expressing ourselves to government authorities as to what our true point of view is, is a ridiculous situation when it is analyzed. To do our job well and to let it be known what our convictions are is a far more constructive procedure.

Group policies are frequently in conflict with individual convictions. This is unfortunate but it is true. Mistakes that have been made by nations in the past are causes of effects that are yet to be felt. A person may be idealistic, may have the highest aspirations and aims in life; nevertheless, as an individual citizen of the social group to which he belongs, he is to some extent responsible for the errors of the past. He must therefore participate in those steps that may help to rectify such errors in the present. This may sound like fatalism. It may seem to some who read these remarks that all is hopeless, that regardless of the individual ideals, the errors of the group, and particularly the errors of minorities, selfish groups will control future human destiny. This may be true but it is not fatalism. It is not beyond the scope of modification, provided people will honestly live and express the ideals which they believe.

In these comments, implications rather than definite rules have been discussed. The idealistic individual is constantly in the position of reconciling his thinking to the actualities of the material world in which he lives. It is only by sincere and conscientious study of one's place in the universe, of one's potentialities and abilities, and a growth in the feeling of the individual mystical approach to the concept of God that we may find the full answer. The answer may differ with each of us because this final answer lies with the God of our Hearts.—A

The Source of Incentive

"What is the ideal incentive for individual effort?" is the general implication of a question which should interest everyone under present-day living conditions. Incentive is technically that which tends to incite or stimulate thought or activity insofar as it applies to the human being. If there is no incentive to do anything, whether it is mental or physical, there is little effort and enthusiasm put into the act.

In the world today, incentive is primarily associated with money. The individual works for wages. These wages represent the necessities and, all individuals hope, some of the pleasures of life. Without that incentive it would be difficult to secure the services of any individual for any purpose. In view of the fact that our physical needs must be met, it is little wonder that so much emphasis is placed upon a material incentive. As a result, we find in every line of human endeavor today those individuals who have built their incentive entirely upon the material gain possible from their efforts and so have lost sight of those values which are of more importance than any material thing.

There was a time, and probably still is in the case of some individuals—but unfortunately they seem to be in a minority—when pride of accomplishment, skill, and workmanship, the producing of value for value, were also incentives for anything which was to be accomplished in a day's work. A person took pride in what he could do and do well. However, if an individual's outlook is so clouded by the material gain to come from effort that he fails to have any pride of accomplishment, the product or thing worked upon suffers due to this limited outlook of the individual. How many times have we all heard of inferior quality products and services. If we could investigate them, we would find that the individuals providing these things were looking only to their selfish material gains as the result of their efforts, and not to any sense of accomplishment.

It is not wrong to work for what one is worth or to demand value received for value given, but it is wrong to live a life where all incentive comes from the outside as merely a stimulation of material things. True incentive comes from within, not from

without. The ideals that produce the values that have real worth to human life lie within the individual. If these ideals are cultivated and brought to the surface, the incentive is made greater and all human endeavor is completed with satisfaction as well as with material gain. The growth of human dignity is based upon the giving of values, not upon the accumulation of material wealth. If we lose sight of this fact, we have lost sight of those factors which link us with the highest purposes of life, and we, as individuals, are the losers.—A

Commercial Use of Ideals

The approaching Christmas Season reminds us of how little is left of the real ideals that the season represents. At this early date, and this is written about the middle of November, we are faced in our daily newspapers with one advertisement after another trying to entice from us the expenditure of money for Christmas. The giving and receiving of gifts at this season is older than the Christmas observance itself, but the extreme steps that are taken to commercialize upon this tradition cause many people today to stop and wonder whether or not it might be a good idea to suspend all giving and try to give some attention and time to the ideals that the season represents.

There are holidays, throughout the year, of religious and patriotic significance that have all been grasped for commercial gain by those who are engaged in commerce. Many people, at least the younger ones, could not elaborate too much upon the ideals represented by Thanksgiving, except as they are reflected in the price of turkey, or those represented by Christmas except as one compares the gifts which have been given and received, and by a mathematical computation determines whether his has been a gain or a loss. Probably if we were all engaged in retail business we might have a different attitude. We, too, would commercialize upon any holiday season or ideal that would bring us profit. This is not a condemnation of commercialism where it serves a purpose or gains someone a living, but it is a condemnation of the overemphasis of commercialism to the sacrifice of the ideal itself.

The ideal of Christmas should go beyond anyone's religious belief. There are people

of many religious beliefs who observe to a certain degree the Christmas holiday and the ideals it represents. The concepts of peace on earth and good will among men are ideals that the human race has aimed to attain since man became a rational being. Furthermore, these are ideals worth obtaining whether or not we believe in the theological doctrines surrounding the personality and the life of Jesus, and whether we are Christian, Moslem, Jewish, Buddhist, or not associated with any formal religion. To exemplify these ideals in our actions and words at the Christmas Season, and by our expression carry these ideals to other people, is of far more importance than the exchange of gifts.

Man is a rational being and therefore should be able to reach a medium point of view. He need not deprive his children of toys nor his friends of a Christmas card or a gift, but he should remember that the greatest gift he can give to anyone is by example and injunction to implant in the minds of other people the ideals that this holiday season represents.—A

Our Incarnations

How many times does the soul-personality reincarnate? Is there a limit to the number of times that the soul-personality will occupy a physical body and reside on the earth plane?

The incarnation of the soul-personality in mortal form is in accordance with a Cosmic cycle known mystically as the *Cycle of Incarnation* or popularly as the cycle of existence. The period from birth to rebirth constitutes a cycle of 144 years. This number of years in the cycle of existence is based upon the observations of mystics for centuries. These mystics and metaphysicians, in comparing the experiences of each other and those told them in conversations with numerous students who have been able to recall the events of past lives, concluded that this cycle approximates 144 years. It was not strange to them that the period after transition, or the time on the Cosmic plane if you wish to express it thus, should be in accordance with cycles. After all, as our monographs state, throughout the whole manifestation of the Cosmic, of which we have knowledge, there is found to be a periodicity, a thread which ties all phenom-

ena together. Such a Cosmic cycle of incarnation has a relationship to the movements of the planets, the comets, the sun and moon, the revolution of the earth and the periods of gestation for animals and plant life. Why should it appear amazing that there is a Cosmic cycle of existence, when our earthly cycle consists of a series of periods of seven years each, and which orthodox science has come to recognize?

As our monographs further relate, the ideal Cosmic cycle intended for man's existence consists of a full 144 years here on earth. After transition, the soul would then be reborn immediately into another body, the one best suited for the further evolution of such soul-personality. The fact that we do not live this span of 144 years on earth and must spend the difference, between that number of years and our age at transition, on the Cosmic plane, is our own responsibility. With greater knowledge of Cosmic laws and that aspect of them which we call *nature*, our earth span will increase and the Cosmic interlude will decrease.

When does this cycle of incarnations cease? Is there a specific number of lives which we must live? The number of lives one has lived or the *chambers of the soul*, as the incarnations are esoterically called, are not known. It is true that you may read occult and metaphysical literature outside of our Order that is quite emphatic in stating that the soul reincarnates two, seven, nine, or some other number of times. Such a statement, however, is wholly speculative and has no authoritative foundation. There are those who have had many ways of substantiating, to their own satisfaction, experiences which are of previous incarnations, and which have shown them that their incarnations exceeded nine in number, or even more.

Even the teachings of the A.M.O.R.C. have speculated that there were perhaps but twelve chambers of the soul. This theory, and that is all it is at this time, was based upon the premise that the cycle of twelve would be in accord with the table of the chemical elements which the Rosicrucians state will prove to be 144. When the A.M.O.R.C., during the early days of the second cycle of its activities, stated that the chemical elements would reach a total of 144 in number, it was considered an absurd statement. The elements were then barely in the nineties. Scientific speculation at the

time postulated that perhaps two, three, or a few more would be all that would be known. Now we have advanced so rapidly in this field, have discovered so many new elements, that the A.M.O.R.C. postulation stands a chance to be proved empirically. However, the Rosicrucian Order has many times modified or completely altered an earlier postulation on the strength of later research and findings. Since Dr. H. Spencer Lewis wrote, many years ago: "—the soul may have twelve such chambers," he came to believe, through his many resources, that the probability of there being many more incarnations than twelve was very great. In fact, subsequent articles in this very Forum and in other Rosicrucian literature bear out this transition of his thought on the subject.

It would appear from the opinion of those who are masters of these mystical and Cosmic principles that, in the average case, the greatest number of incarnations or past personalities that can be recalled is twelve in number. It would seem that the memory of the soul diminishes or rather the impressions we receive objectively become very vague beyond the twelve incarnations. There may be a Cosmic purpose in not having the average person recall lives beyond the twelve cycles of incarnation. Most certainly we are now agreed that there is no definite number or limit for the incarnation of the soul-personality; at least we know of none.

It would seem more mystically consistent that an effect or result be attained by reincarnation rather than that there be a certain number of reincarnations. Man may measure cycles of manifestation mathematically, but Cosmically this number is of no importance because number is man-conceived. The mystical doctrine underlying the necessity of reincarnation is the absorption of the soul-personality into the Universal Mind. This process is called a perfecting of the soul-personality. Life by life through varied experiences the personality unfolds as we become more and more conscious of the divine or Cosmic intelligence resident within us. Our lives, our behavior, our thoughts, all reflect the profound insight which we gradually acquire as the outer self becomes more in attunement with the exalted self or that higher consciousness within us. When eventually our soul-personality, that is, the reflection of the soul in its human expression, is equivalent to the soul force

within us, to its intelligence, to its spirituality, then perfection is realized. We are then truly a manifestation of the Cosmic in the sense that we are *one* with its consciousness. At such a time, rebirth is no longer necessary. Life can no longer teach us lessons. The physical cycle of existence ceases. The soul-personality remains on the Cosmic plane absorbed into the One of which it was but an extension when in the body.

With some individuals this perfection, this *great cycle of the soul-personality*, may be realized in twelve incarnations. It is what the Buddhists call the stopping of the turning of the wheel. For other persons it may require fifteen or twenty lives or even many more before the necessary experiences are had. It is for this very reason that a true mystic is not boastful of the number of his incarnations. Certainly, there is no honor, for example, in having had twenty incarnations if it were possible to attain perfection in a much smaller number of lives. It would be like a youth who might ignorantly boast that he spent seventeen years in the elementary grades of school. Such would not elevate his status in the opinion of his listeners.—X

Are Our Lives Decreed?

A frater, addressing our Forum, points out what to him appear as inconsistencies in the monographs with respect to the topic of *fatalism*. He says that in one of the monographs of one of the higher degrees it says: "There is an appointed and decreed time for transition in the earthly life of each individual and there is also a Cosmic reason and purpose in a seemingly untimely ending of an earthly existence." Another monograph states: "Our own choice of vocation, manner of living and thinking will affect the probable date of transition." In still another and higher degree, it says: "In nearly every case where disease of the flesh of the body has seemingly brought about transition, or so-called death, there was also disease or an abnormal condition of the psychic body that actually brought about the transition." Finally there is the statement: "No true mystic can believe in fatalism, except the fate that we create ourselves. There is no mysterious hand that writes our life's fate on a scroll before our birth nor at the time of our birth except the mystic hand of our own acts."

There is a psychological inclination for every man to want to believe in fate. It is most disturbing for most men to feel that they are pitting their puny mental and physical powers against the magnitude of natural forces which surround them and of which they are aware. Man is fully conscious of his inability, most of the time, to direct these Cosmic powers to his own advantage. He realizes that this futility is principally the result of his ignorance. To believe that one must in some way direct his own destiny and yet not understand how, is frustrating. Consequently, fatalism, on the one hand, instils a sense of confidence and, on the other, a resignation to a power which it is presumed has predetermined the life of each individual.

The belief in fatalism frees some minds from any responsibility for their acts. They wish to believe that they can give themselves over to abandon. They further believe that the consequences of their acts, which are enjoyable, would have been so whatever they thought or did, and the same for any adversities they experience. This type of thinking transfers all causation or will entirely to some supernatural mind or deity. The individual prefers to be a puppet rather than to be troubled with the direction of his own life.

The most evident flaw in such a philosophical doctrine is the very apparent function of human judgment. We cannot escape the evaluation of our own experiences as well as those of others. We can perceive and apperceive courses of action which will lead to our welfare and others which will lead to our detriment. Further, we can *know* that, if we pursue one course, the result will be quite the opposite from what it would be, if we followed another course. Then, too, we know that will, as desire, can precipitate us into a preferred direction. Why this human *mechanism of mind*, if all causation or what men assume to be causality is alone possessed by a power that transcends man?

We mortals may not have absolute free will. It may be that we are obliged to follow either one inclination of our being or another. However, we do have these impulses to act, many of which are engendered by our own judgments and which would not be necessary if we were completely under the motivation of an external power.

How then do we reconcile what appears as inconsistencies in our monograph statements? Is there an appointed time for the transition of each individual? Or does one's thinking and manner of living contribute to the probable date of transition, as another one of the monographs states?

Actually both of the above questions may be answered in the affirmative, with some qualifications. Potentially within us is the appointed time of our transition as a result of certain factors, some of which lie within our control and others do not. Biologically, our inheritance of health and mental and physical qualities and our intelligence, to a great extent, predetermine the course of our lives and our transition. Environmental conditions, as customs, opportunities for education, exposure to disease, and economic sufficiency, also shape the course of our lives and, to an extent, establish the time of our transition. For example, the mortality tables of the great insurance companies throughout the world can predict, with a great degree of accuracy, the *average* life span of people in different sections of the world. Such statistics are founded upon empirical conditions, the circumstances under which people live and the customs of living. Therefore, each of us, as we fit into the Cosmic order, has an appointed time for transition which, however, is influenced by what we are. This Cosmically appointed time is not absolute. It is flexible. *We can alter it*, and extend our lives by a change in our thinking and in the manner of our living.

To understand this better, let us use a simple analogy. We shall say that there is a large commercial building containing many floors of offices. To this building each day come many strangers to conduct business with those having offices on one or the other of its many floors. These visitors, upon entering for the first time, observe a door leading to an elevator which is close at hand. This elevator ascends only to the fourth floor of the building. A little farther down the corridor are doors leading to other elevators that go to higher floors, but are not so easily seen. As a result, most of the visitors to the building enter the nearest elevator because they do not trouble to look farther. These persons are obliged to leave the elevator at the fourth floor, even though they wish to go higher, and are thus disappointed.

It would be easy, then, for a statistician to predict that a given number of persons entering the building each day would have their ascent cut short at the fourth floor because of their lack of observation. If they were more alert, these same visitors could, by looking and inquiring, ascend by means of one of the other elevators, to the higher and proper floor. By the exercise of their intelligence and natural faculties, they could change the statistical average so that a greater majority would ascend properly.

The gradual advancement of the human race is not a predetermined destiny. It is not a fiat of fate that man shall be this or that he shall be that. Destiny is governed by environmental factors, as stated, and primarily by the exercise of human intelligence. Certainly in a large proportion of the illnesses which prevail, man comes to realize that he is the main contributor to them. He will admit improper diet or the abuse of his health in some other way. Therefore, if illness contracted in such a manner eventually shortens his life, making it less than that of the average span, it is not fate but *himself* who is the cause.

Many fatalists refer to adventitious events, that is, sudden unexpected happenings which vitally affect their lives, as being examples of the intervention of fate. They are confusing fate with *probability*. Inasmuch as man cannot ascertain in advance all those causes that will have an effect on his life, it is most probable that the element of surprise will enter into his life. This probability, however, is not a series of ordained events. Further, probability can be reduced by projecting our judgments of experience into the future, which permits man to avoid certain trends and what are called *accidents*.

As the monograph has stated, a mystic, a Rosicrucian, cannot accept fatalism. To do so would be to deny his Divine heritage, his natural faculties, and to abandon the ideal of personal evolution and aspiration to perfection.—X

The Oneness

A frater rising and addressing our Forum says: "I would like to know something further about the Oriental philosophical conception that 'All is One and One is all.' Further, can Occidental mysticism accept this conception without modification?"

The *one-ness* of reality, or the monistic conception of being is treated by many religions and philosophies which were Eastern in origin, or which had their roots in the Orient. Though their terminologies are different, basically their concept is the same. Perhaps the highest ideal of the human mind and one of the most commendable has been the search for *unity in diversity*. In a world of such apparent separation, of so many determinatives, it is a splendid commentary on human thought that it should have conceived the possibility of a sole reality—that is, a oneness.

This speculation and belief in monism, or the *one*, goes back to the very beginnings of history. Today, as well, modern science is endeavoring to unify its various fields of inquiry only because it has proved the contiguity of one phenomenon to another. Science does not profess that it has discovered the whole order of manifestation, but day after day it is confirming the doctrine of the *Cosmic Keyboard*, that is, the unity of all reality, which has been one of the principle Rosicrucian teachings.

Oneness of reality is a subject of pure metaphysics, known technically as *ontology*, or the science of being. The aspect of this topic upon which the frater wishes further enlightenment is just how the *all* can be *one*, and yet there be that separateness which is the human personality. First, let us touch briefly upon some of the Oriental conceptions of oneness. Perhaps, the oldest doctrine of *monism* is to be found in Indian philosophy, more specifically in that higher treatment known as Brahmanism. For example, we find in the Upanishads: "All this is Brahman—He is myself in the interior of the heart, smaller than the germ of the smallest seed. He is also myself in the heart chamber, greater than the earth, than all these worlds."

In this statement, we find that *Brahman* is the sole reality; it is without attributes, distinctions, or determinations. It is the Absolute, pure being, out of which all expression or form appears—and in which they all remain a part. "The Brahman, the power which presents itself to us embodied in all beings, which brings into existence all worlds, supports and maintains them and again reabsorbs them into itself, this eternal, infinite, divine power, is identical with the *Atman*, with what, after stripping off all of this external, we find in ourselves as our

inmost and true being, our real self, the Soul."

In the above doctrine, the *One* is made to appear a universal, divine, and infinite power. It is the cause of all. It would appear that as a force, its action or motion is to extend itself, and thus it assumes the form of the many worlds, of the universes, and the particulars of those worlds. This Cosmic motion of Brahman, it would seem, is both expansive and contractive, for we are told in the above reference that it *reabsorbs* what it creates back into itself. This does not mean to imply that there is ever any loss of its nexus, or connection. Whatever form is expressed, the bond is not destroyed; it is always part of the *one*.

It is also interesting to note that the *atman*, which is the Soul, is said to be identical with Brahman. This would make the Soul an extension of the universal *one* into the human form. Such a concept is quite consistent with Rosicrucian mysticism. In man, the divine force exhibits a dual manifestation of its own nature; or, rather, in man we find a unity of the different phases of the *oneness*. This oneness, or unity of man is characterized by *atman*, Soul, or his higher self. It is only this oneness of the nature of man that is capable of realizing the *infinite oneness* or the divinity of which man's nature consists. In all being, it is only that which has the lesser oneness of self-consciousness, as man has, that can come to realize the existence of the greater oneness—namely, the Cosmic.

In Buddhism, which was influenced by Indian philosophy, we are told in the Jijimuge Doctrine of the Kegon School of Japanese Buddhism: "All things are one and have no existence apart from it—the one is all things and is incomplete without the least of them. Yet the parts are parts within the whole, not merged into it; they are interfused with reality while retaining the full identity of the part, and the one is no less *one* for the fact that it is a million—million parts."

We understand this to mean that, though all things are of the one, yet the sum of all things is not the whole of one. In other words, the one is *potential* with becoming far more than the number of things which appear separate. A particular thing is not a part of the One. It is, rather, one of the infinite ways in which the sole reality ap-

pears to us. Things, in relation to the One, are like the colors of the spectrum; colors are not independent creations of light; they are, rather, the way in which the nature of light, its wave bands, are perceived by us.

Buddhism makes plain that no thing—including man—is detached from the One, except as we are conscious of it, the way we perceive it. We are one, but we must *know* that we are one. We are not truly conscious; that is, we have not fully exercised our exalted consciousness until we realize our oneness with all else. This doctrine, then, is also consistent with Occidental mysticism and the Rosicrucian philosophy. The aspiration toward *Cosmic Consciousness* is nothing more than the human desire for man to have the experience of his unity with the One.

Aristotle, too, sought to expound unity between matter, form, and mind. He declared that the Divine was an *unmoved movant*. This meant that it was an absolute substance which, in itself, was the moving cause of all, yet remained unmoved by anything else. Within this divine substance there was the potential of all the states which we recognize as form. There is an entelechy, or series of ideals progressing upward, prompted by this sole divine mind and power. Each time the ideal was reached in its progressive scale we have a particular expression, or a definite kind of matter. The acorn has potential within it—the final state being, of course—the tree. Thus, according to Aristotle, starting with the laws expressed, this ideal inherent within the unmoved movant passes on and upward, through the soul of man and finally returns to itself, completing a cycle. The One has extended itself and then is reabsorbed into its own formless state. Aristotle makes the point that *pure being*, the One, is formless. What we perceive as form is an activity of the Divine.

With the later Stoics, God was considered immanent in everything in every part of the universe. The sole reality, the *One*, is *God*. The Logos, the rational principle or the mind of God, permeated the entire universe. In the lower or material substances, the Logos constitutes what we know as the physical laws, or the very order of natural phenomena. In man, the rational principle, the Logos, is called *pneuma* and is the Soul.

Specifically, according to the Stoics, the One is the universal consciousness. Then, in the lower order of creation, this *one* be-

comes the law of nature itself; in the higher expression, the One is again Mind or Intelligence. Every particular, then, no matter what its nature, is the consequence of the very mind substance of which the *One* is.

In the Neoplatonism of Plotinus, we see this doctrine of the *One* assuming the character that later became infused in Occidental mysticism. In the *Enneads*, V. 12, of Plotinus, we find: "The One is not a being but the source of being which is its first offspring. The One is perfect—that is, it has nothing, seeks nothing, needs nothing—but we may say it overflows, and this overflowing is creative."

By stating that the One is not being is meant that it has no determinative qualities; we cannot describe it because being has no qualities by which it could be identified in the sense that we know matter. The concept of Absolute reality, or pure being, without qualities, is truly mystical, yet difficult to comprehend. The *overflowing* referred to, is what we may call the *expansive activity* of the One, by which function we come to perceive it as having many attributes which, in fact, it does not.

After the intellectual denudation, that is, putting aside our objective side, the One finally appears to the Soul in this manner, we are told: "And, they are no longer two but one, and the Soul is no longer conscious of the body or of the mind, but *knows* that she has what she desired, that she is where no descriptions can come, and that she would not exchange her bliss for all the heavens of heaven."

As previously stated, this means that we have attained *oneness* on the lesser plane. Our self-consciousness has evolved to the point of experiencing the greater consciousness, the oneness of which it is composed.

The Sufis are the Islamic mystics. They put aside much of the external ritualism of Mohammedanism and sought the ultimate verities that could be attained through the doctrines of Mohammedanism. Actually, their meditations transcend, in beauty and profundity, the basic teachings of Mohammedanism. Their prose and poetry constitute a collection of some of the most inspired mystical precepts ever to illumine the mind of man. They derive their name *Sufi* from

"Suf," the word for a rough, white wool clothing which they wore, and which contrasted against the silken garments of the wealthier, sensual Mohammedans. One of these Sufi mystics, Awarif al Ma'arif, says: "Except God, Who is the real and absolute existence and operator, nothing else exists. All other existence, attributes and independent actions are unreal; thus, the reflection of every existence is from the light of the absolute existence."

In other words, we cannot confer upon the particulars of the world any substance, any reality, no matter what it appears to be, other than calling it a reflection of the *one* reality. The more we rationalize that something cannot be of the divine because it appears to be inconsistent with the godly nature, the more unreal we make it. A thing is either of the One, or it is not real; and therefore is nothing.—X

Dangers of Nationalism

The Rosicrucian Order has long been convinced that world security and freedom from war can only be attained by a thorough internationalism. In fact, we are of the opinion that the ideal solution of many of the world problems now being experienced, social and economic, can never be eliminated until there is *one world*. Such a world would, of course, necessitate the abolition, by agreement and peaceful means, of the individualism of nations. The ideal of dispensing with nations, as political entities, does not infringe upon the rights and opportunities of the individual. In fact, those who have the humanitarian and expedient concept of one world think of it wholly in terms of the betterment of the lot of the individual.

Admittedly, the ideal of one world, by peaceful and voluntary acceptance, is some time away from realization. There are those who criticize the concept as being fantastic and too abstract. Though it cannot be accomplished in the immediate future, the first step toward it is the promotion of true *internationalism*. When peoples of various nations can and will work in closer unity and understanding, such condition will be apodictical of the obsolescence of nationalism with all its old ills.

Certainly the Rosicrucian Order, AMORC, as an international organization, has had much opportunity to observe firsthand the advantages of internationalism, even at a time when nationalism has become more intense. One of the commonest reactions of a people precipitated into relationship with others who are thousands of miles distant is their surprise at the similarity of problems which they share. Of course, one people can imagine the common concerns of employment, sustenance, and health of a people remote from themselves. It is in the ordinary affairs of the day, in matters which they have been accustomed to associating with their own particular history and personal lives, that they are the most surprised to learn that others have the same problems. To find that another people think more or less as you do, struggle with social factors as you do, notwithstanding differences of customs and traditions, creates a sympathetic understanding. This understanding in turn engenders tolerance.

Before Japan opened her doors to the West and before extensive trade with China, the peoples of the Occident or of "Christianity," as they preferred to call themselves with egoistic pride, actually looked upon the Orientals as some kind of sub-human. Ignorant as they were of the Orient, they nevertheless ridiculed its peoples and despised them because of their non-Christian faith. Any endeavor to include such peoples of the Orient in an equal social status was objectionable to the mass mind of the West. Even today in the United States particularly, and in other Occidental nations as well, there is the oft-heard reference: "We are a Christian nation." Whether admitted or not, that constitutes the implication that the non-Christian nations are inferior in idealism and in the propensity of spiritual attainment. It is such prejudice that keeps peoples, as nations, races, and creeds, separate from each other, suspicious and hateful.

What makes one religion superior to another? In the first place, such is a moot question. The superiority of a religion, from the point of expediency, cannot be said to be its intellectual standard, its doctrines and dogma. It cannot be judged like a philosophy entirely on its appeal to logic. Religion must be appraised on the character it develops in the individual and the adjustment it causes

him to make to life and to his fellows. In other words, "by their fruits shall they be known." Strictly on analysis of their history, almost all of the self-affirmed Christian nations are hardly in a position to refer to themselves as virtuous or as paragons of Christian principles. If it is admitted, then, that the human equation and not religion alone accounts for the conduct of a people and a nation, then let us stop conferring superiority upon ourselves on the grounds of religion.

Each of the world's great *living religions* has doctrines and dogma that represent the finest in human spiritual aspiration. Each also suffers by interpretation and the influence of human self-centeredness. It is the blind faith of a religionist or a loyalty amounting to intolerance that causes the religious zealot to refuse to recognize those virtues of another faith that are equal in moral idealism and in practice to his own.

Nationalism, through centuries of time, has come to adumbrate all other customs and beliefs but its own. It has tightly bound up in many states of the world its particular dominant religions and standards of living with the concept of supremacy. In the leading democracies of the world there may be no prohibited thinking or speaking about that which is different from their domestic religious tradition and customs. However, public opinion makes such free thinking and speaking seem offensive. It makes it appear as a kind of national sacrilege to consider with favor that which is not of the national background. Consequently, with most peoples, it is easier to remain a member of society by moving with the current of nationalistic customs than by climbing out of the stream to look directly upon the rest of the world.

In endeavoring to conduct its international, philosophical but *nonreligious* and *nonpolitical* activities, AMORC has encountered this rip tide of nationalism. Strange or different phraseology in our literature, practices which are not common but which appeal to the human mind, often bring opposition because they differ from the customs of a nation. The usual objections we experience are, for example, to quote them: "This cannot be presented in our country; our people are not accustomed to such activities," or "We do things differently here," or again

"The Rosicrucian Order must take into special account the feeling of a large group of our nationals." In other words, the general theme is: "When you are in Rome, you must do as the Romans do." Think and believe as they do.

Now, what is the basic fallacy of such an idea? A philosophical doctrine, which is different from what people think or are accustomed to, could never be introduced if it had to conform to the usual stream of thought. In other words, no matter how much a doctrine might later be proved to be to a people's advantage, it would be barred for its being in conflict with their nationalistic conventions and beliefs. The Rosicrucian teachings are by no means new but to the minds that have never before been contacted, they, of course, seem to be. As a result, they may jar and challenge the complacency of customary thought. We cannot, however, comply with the old doctrine of "When you are in Rome, etc."

Further, the individual who is bound by nationalistic customs and refuses or resents that which differs from his usual methods or belief is not very progressive. He is hardly one who is ready for the doctrines of the Rosicrucian teachings. Moreover, if AMORC were to reconcile itself with the traditional concepts had by any given society, then such would no longer be AMORC teachings or methods. It would, in fact, be that of which it became a part. We have members who, as individuals, are conscientious Rosicrucians but who do not wish the Order to issue literature in which there is an appeal about *mystical* or *occult* principles. They say: "The people do not understand these matters in our country." They further state that one must resort to self-improvement and applied sciences as his appeal. The fact is that the individual who may be only interested in self-improvement will most likely not be interested in the Rosicrucian teachings. The reason for this is that to many persons self-improvement means a particular training for a vocation or a profession such as accountancy, law, music, or the like. Such training, is in no way conceived by them as being for the improvement of their psychic self, or to acquire a philosophical approach to the realities of living.

The same may be said of an interest in applied sciences. Though the AMORC

teachings include much of physical science, as every member knows, yet they do embrace much that is not materialism. Generally, those referring to applied science, as our inquiry has proved, do not interpret such to mean mystical or mental science but the physical ones only. Further, since our Order is mystical in the wholly philosophical sense of that word, why conceal this subject in our literature and in our approach to those whom we wish to interest?

We are often amused by the well-intended suggestion by members in distant countries who say "American ways of introducing the Order in my country are not appropriate. They are quite different from our national customs." What amuses us is the members' belief that our methods are wholly American. They may be different to the general habits of a people or country, but they are not exclusively American just because the Grand and Supreme Grand Lodge of this jurisdiction are located in the United States. As an international organization, we incorporate elements of psychological appeal in our literature and in our practices which are not of any one country. The fact that such may appear different to some people does not necessarily mean that they have an entirely American flavor.

The fact remains that in all countries where it has been said by a few that "the AMORC cannot introduce its activities here by the modern methods it employs," we nevertheless have done so and, in most instances, with success. Internationalism is slowly overcoming the odds which it is working against. In the very countries where it has been said that modern methods of introducing mystical and philosophical teachings could not succeed, such activities have been going on. We have, on occasion, pointed out similar activities by cultural groups of which objectors to our modern methods were not aware.

We readily admit, however, that a study of the psychology of a people and of their customs is always necessary before launching any international activities in their midst. For example, where a country is religiously dominated, where the Church rules the state and is consequently intolerant of all other religious, and also of philosophical or social ideas which are different from its own, caution must be exercised. Such a religious

state will *persecute* all members of fraternal orders such as the Rosicrucian, Freemasonry, and Theosophy. Likewise, the state, where a political ideology seeks to suppress all freedom of thought, as the church-dominated one, must be treated with exceptional consideration by AMORC so as not to jeopardize the welfare of its members who reside there.

Other than where such policies of suppression exist we, as an organization and as individuals, must not let wholly nationalistic customs and traditions prevent the spread of international humanitarianism and enlightenment for which the Rosicrucian teachings stand. Remember that there is nothing in the work of the Order, its teachings or practices, that is immoral, socially degrading or seditious.

Periodically, from almost every country of this jurisdiction of AMORC, we receive requests to establish regional offices within the country. In each country of our jurisdiction, there are lodges and chapters and regular times and places for conventions, convocations, and rallies of the members. The requests for regional offices do not mean a place for the congregation of members for that has already been established wherever possible. A regional office means an *administrative office*, a place where the administrative work of the Order could be conducted. Such an office would be a *duplicate* of the administrative activities of the Grand Lodge at San Jose. Such requests are often founded upon a wholly nationalistic pride but at the expense of the efficiency of the whole Order. It is true, however, that many commercial organizations do have such duplicate administrative systems in the countries in which they operate. Their offices are necessitated by the export and import laws of the particular country in which they do business. They are not established by reason of efficiency or economy.

Let us consider one factor alone in connection with the establishment of a regional administrative office. This factor is mailing or postage. Though there is some periodic delay to members in different parts of the world in the receiving of their mail, generally after the first delay the mail comes with such regularity that members are not frequently deprived of their studies or membership benefits. To duplicate the mailing

system and clerical help of the Grand Lodge in part for each country, where we have members, would be a very *expensive* undertaking. It is the large centralized activity of the Grand Lodge which makes possible the use of modern office machinery necessary which, in turn, reduces operational expense. Whenever we find it actually to the advantage of the Order's activities in a country to have a regional administrative office and it warrants the additional expense and investment, we are glad to undertake it. However, we cannot do so merely to cater to nationalistic pride. We cannot establish a series of administrative offices throughout the world when we already have lodges and chapters providing fraternal contact and ritualism. Rosicrucian members, wherever they are located, must think of the Grand Lodge administrative offices as being *international* and not localized. After all, if the Grand Lodge of this jurisdiction were not here in San Jose, it would have to be some other place, such as Toronto, Paris, Sydney, or Rio de Janeiro.

As a member of mankind, let us become internationally-minded.—X.

Go to School Again

Have you thought about attending this summer's term of Rose-Croix University—or of *reattending*? We are never through studying and learning, unless we wish to close our minds. Experience begets experience. The more we think, the more we observe—the more channels are opened to us. It is amazing how many persons who have academic degrees, or who are in professional life, find their interest further stimulated in higher education through the Rosicrucian teachings. The monographs challenge their imagination and cause them to think along lines unthought of before, or which had been forgotten. Their attendance at the Rose-Croix University provides them with the opportunity for a brief and thorough study of those fascinating subjects which later in life have come to appeal to them.

A great number of those who attend Rose-Croix University have never attended college or university before; when they were younger they perhaps did not have the means nor the opportunity to take up a

higher form of education. Now, as Rosicrucians, there is a particular subject that interests them—something that down through the years they have wanted to know more about. They have not been able to attend college or university for a four-year course because of having a family, business, or other obligations. The Rose-Croix University terms make it possible for them to start learning what they want and do so in a relatively short time—three weeks, of six days each; they find the courses are *economical*, as well.

If you can understand the monographs, if you can understand the *Rosicrucian Digest* and the contents of this Forum, then it will be equally as easy for you to obtain tremendous value from the Rose-Croix University studies. The subject matter, though technically correct and thorough, is presented in the same *easy-to-understand* way as the teachings of your monographs.

We suggest that you write for a recent copy of the *Story of Learning*, which is a prospectus of the various courses of the colleges of the Rose-Croix University. It is true that you may have had a copy of this booklet in the past, but *new subjects* are being continually added, and we suggest that you write for another copy and make your plans to come this summer.

The subjects taught are many. You have a very excellent choice: art, music; Rosicrucian healing—which includes biology, physiology; physics—which includes the study of the structure of matter, various manifestations of vibrations, sound, light, and color; philosophy—the great thoughts of the thinkers of the past; metaphysical doctrines; alchemy; psychology and parapsychology—the training of the mind, the functions of the mind; and many other subjects too numerous to mention here.

Remember, too, that at the Rose-Croix University you will receive *personal instruction*. Each teacher, or professor, is a member of AMORC, in addition to being a fully qualified teacher in his subject. Most of our faculty members are teachers and professors in other colleges and universities. As Rosicrucians, they know how to present

their subjects so that they are related to the Rosicrucian teachings. In simple ways, they show the effectiveness of the topics in everyday living. In addition to your classroom instruction, there are many demonstrations. We have fully-equipped laboratories necessary to prove the many laws and principles expounded. An extensive Research Library is at your disposal.

You will have much opportunity for *self-expression*. Not a year goes by without the current of life of some student having been changed by the fact that he or she has attended Rose-Croix University. Here is an opportunity to discover latent talents or to develop them. Many have become successful in new fields of endeavor because of the stimulus of a term at Rose-Croix University.

There is a balance in activity at the Rose-Croix University; all is not study. You have the opportunity to hear discourses by the Supreme and Grand Lodge officers. You have fraternal relationship with men and women who attend as students from various parts of the world: Europe, Africa, Australasia, and South America. The spacious campus with its shady nooks, flowers and lawns, gives excellent opportunity for meditation and relaxation between classes. Further, there is the splendid recreational side of attending. The student body organizes various events for fun and frolic—dances, banquet, week-end trips to the nearby Pacific Ocean and to the Giant Redwood forests. The social and fraternal aspects are not forgotten.

In conclusion, we would like to add that nowhere will you find such thorough study facilities and all that goes with them, at such a *reasonable tuition cost*. To enroll in the Rose-Croix University, it is necessary that certain brief matriculation studies be obtained, first. These matriculation studies are to be done at home so as to prepare you for attendance at the Rose-Croix University. So, make your plans now—learn about these courses through the special booklet. Write today for a complimentary copy of the *Story of Learning*, to: Rose-Croix University, Rosicrucian Park, San Jose, California, U. S. A.—X



"My Mamma Told Me"

Is Your Advice As Good?
As They Deserve♦

THERE is no question of your motive. You want to give the best advice—but do you? If your child's health is in danger you consult a physician. If his eyes trouble him, you do not rely on family opinion — you visit an optometrist. It is also your duty to guide his imagination into the right channels —to awaken natural latent talents—to give him the start that perhaps you did not have. But are you prepared? Can you instill in the susceptible mind of your boy or girl—*those few words each day*—that can influence his or her later life for the better? You cannot pass this responsibility on to school and teacher. The moulding of their characters, the direction of their mental vision, are your job.

The Junior Order of Torch Bearers (a nonreligious movement), devoted to the cultural training of

children, has prepared a series of intensely interesting, simple-to-read and easily understood, lesson-stories for parents to read to their children, or for children to read for themselves. Whether your child is five or fourteen, there is a lesson-story to fit his or her mind. They teach appreciation of beauty, art, and music; they indicate the need of self-reliance, and the consideration of others — they encourage initiative.

Send For These *Free* Particulars

Without obligation you may have further information on how you may receive these child guidance lesson-stories or lecture-lessons. Just write today to the address below and ask for the "Keys to the Chest of Knowledge" (JO-LG-512), a guide to parents. It will be sent free.

The Junior Order of Torch Bearers (AMORC), San Jose, Calif.